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THE

EVEN-TIDE;

OR,

LAST TRIUMPH.

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THE

EVEN-TIDE;

OR,

Last Triumph

OF THE

BLESSED AND ONLY POTENTATE,

THE KING OF KINGS, AND LORD OF LORDS;

BEING A DEVELOPMENT OF THE

MYSTERIES OF DANIEL AND ST. JOHN,

AND OF

THE PROPHECIES

RESPECTING THE

RENOVATED KINGDOM OF ISRAEL;

In which the Scripture Lines of Time of the 210, 391, 1260, 1290, 1335, 2300, *and* 2520 *Years are traced and found to terminate*

A.D. 1844.—IN THE RISE OF THE JEWISH KINGDOM, AND THE DESTRUCTION OF THE PAPAL POWER.

A.D. 1873.—IN THE EMPIRE OF ISRAEL, AND THE EXTIRPATION OF MOHAMMEDISM.

A.D. 1917.—IN THE TRANSCENDANT "GLORY OF ISRAEL," AND THE CLOSE OF THE LAST JUDGMENT.

By J. A. BROWN.

IN TWO VOLUMES.

VOL. II.

"AT EVENING TIME IT SHALL BE LIGHT."—ZECHARIAH.

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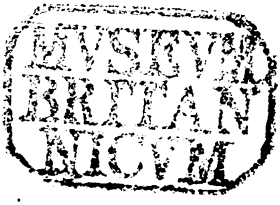

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THE

EVEN-TIDE.

VISION OF THE FOUR CHERUBIC WHEELS OF THE PROPHECY OF EZEKIEL.

THE view already submitted of the first four seals of St. John, necessarily led to some brief observations on the nature of the cherubic vision of Ezekiel. To determine more fully the character of these cherubim, and of the "four living creatures" of St. John, upon which possibly some doubt may have arisen in the mind of the reader, as well as to confirm the position assumed respecting the four seals, it will be deemed a point sufficiently interesting to submit, from the prophetical vision of Ezekiel, the counterpart of the history of the four horses and horsemen, concerning the four cherubic wheels.

Commentators have usually confined their view of the four tyrannical empires to the prophecy of Daniel, and, as to the last times, more particularly to the revelation of St. John; but these highly distinguished prophets were not the only favoured beings who were endowed with the prophetic spirit, or who were blessed with an insight into those revelations which it has pleased the Almighty to make concerning the four tyrannies which were to arise and desolate the Jewish church and nation.

Similar symbolic representations exist in many of the prophecies, as communicated by Isaiah, in his vision of the

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holy mountain; by Zechariah, in that of the four horses; by Joel, in his prediction of the devourers of Israel; by Hosea, under the same symbols as Daniel; by Habakkuk, concerning the leopards, evening-wolves, and horses; as well as by St. John, in his vision of the four horses; and as expressly by Ezekiel, in the four sore judgments, and also in the very long and interesting prophecy of the four cherubic wheels: and they may be traced throughout the Book of Psalms, the Proverbs of Solomon, and in various other portions of the Sacred Volume. Some of these prophecies are so absolutely connected with the desolation of the Jewish nation, and with the promises concerning the future prosperity of the kingdom of Israel, that it is impossible, as appears to me, that the judgments which are inflicted by the rise of these tyrannies can be considered in any other light, than as especially, and I might almost say wholly, designed to humble and prove that nation, and to have little reference to any other people, as comparatively unworthy of attention.

These judgments will indeed necessarily terminate according to the good pleasure and revealed will of God, in the universal blessedness flowing from the triumphant kingdom of Israel, and will teach men the nature of the blessings which they have forfeited by supporting those tyrannies, which have established themselves in direct opposition to the Divine mind: "All whose works are truth, and his ways judgment, and those that walk in pride he is able to abase." I would not have my views mistaken on this subject. Few men, who have investigated prophecy, but consider the four universal kingdoms which have been established, the last of which is now standing as the Western beast, and as the seventh Turkish head of the dragon, as the tyrannies against which the denunciations of vengeance are pronounced. Military oppression has been their source and support. That kingdom which is to succeed them is one of a perfectly different nature, when "every one shall sit under his own vine and his own fig-tree, none daring to make him afraid." That kingdom is the king-

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dom of Israel, or mountain of the Lord's house; and the principles of it are those of "righteousness and peace, of *quietness* and assurance for ever." Its blessings will then be duly appreciated, and I fear not till then.

On this occasion I would cite the short prophecy of Joel; because it appears to me fully to bear upon the point. His address is to the inhabitants of Jerusalem: "Tell ye your children of it, and let your children tell their children, and their children to another generation. That which the *palmer-worm* hath left, hath the *locust* eaten; and that which the locust hath left, hath the *canker-worm* eaten; and that which the canker-worm hath left, hath the *caterpillar* eaten." chap. i. 3, 4. It is obvious that these emblematic insects symbolize the four empires; for the prophet continues, and represents the first of these by the same symbol as Daniel does: "A nation is come up upon my land, strong, and without number, whose teeth are as the teeth of *a lion*, and he hath the cheek-teeth of *a great lion:* he hath laid my *vine* waste, and barked my *fig-tree:* he hath made it clean bare, and cast it away." Can there be a question as to what is signified by the *vine* and the FIG-TREE, but the ten and the two tribes, which were led captive; the first by Assyria, and the last by Babylon, equally symbolized by the *lion* and the GREAT LION?

But when jealous for his land, and pitying his people, the Lord of hosts declares, that he "will *no more* make them a reproach among the heathen," and calls to them, "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field (or kings of the earth); for the pastures of *the wilderness* (or desolate land) do spring, the TREE (of Israel) beareth her fruit, the FIG-TREE (of Judah) and *the vine* (of Israel) *do yield their strength.* Be glad then, ye children of Zion, and rejoice in the Lord your God."—"And I will restore unto you the years that the *locust* hath eaten, the *canker-worm*, and the *caterpillar*, and the *palmer-worm*, MY GREAT ARMY (the tyrannical empires, or four winds of the great sea) which I sent among you. And ye shall eat

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in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall *never be ashamed.* And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall *never be ashamed.* And it shall come to pass AFTERWARD that I will pour out of my spirit *upon all flesh;* and *your* sons and *your* daughters shall prophesy." ii. 21—28. The prophet proceeds to detail that great catastrophe which is to take place in the political world, as recorded by St. John, in the Apocalypse, and by the Evangelists, concerning the darkening of the sun, and the moon, and concerning the great and terrible day of the Lord. But when these direful events happen, his people are to rejoice and be glad, and they shall *never be ashamed:* and, as it respects the order of precedence in the blessings which are to abound, it is expressly stated, that the spirit is to be poured out on all flesh *afterwards;* and his people are then to be the medium of conveying suitable instruction, perfectly agreeing with every other prophetical token in the Sacred Volume.

Now it is manifest that these promises have never yet been fulfilled, because the Jewish nation have hitherto been a depressed and afflicted people; yet are the fig-tree of Judah and the vine of Israel to yield their strength. And although the Apostle Peter has applied the latter part of the prophecy, as commenced in spirit in his days, and as exhibiting the nature of those divine operations of the Holy Spirit, by an earnest of that plenary effusion which shall be abundantly poured out in copious streams in the latter day; yet could not the prediction have been fulfilled, as other parts of the same prophecy positively prove. For it is expressly declared, that in the days spoken of he would "bring again the captivity of Judah and Jerusalem;" and "will also gather all nations, and bring them down into the valley of Jehoshaphat, (or field of Armageddon,) and plead with them there for his people, and for his heritage Israel, whom they had scattered among the nations," and whose land they had parted,

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iii. 1, 2. These memorable events have never yet been accomplished. To his own people, however, he declares by the same prophet, "Ye shall know that I am the Lord your God, *dwelling in* ZION MY HOLY MOUNTAIN: then shall JERUSALEM *be holy*, and there shall *no strangers* pass through her any more."—"But JUDAH shall dwell *for ever*, and *Jerusalem* from *generation to generation*." iii. 17, 20. The Lord, therefore, evidently refers to a period of time when the tyrannical empires of the strangers, or the sun and moon of the political heaven and earth, shall cease to exist; then, however, will his people Israel be abundantly blessed, and abide for ever. The tree of Israel is to bear her fruit, and he who is king in Israel is to dwell in Zion, his holy mountain, for evermore.

I may assert, with equal confidence and certainty, that the cherubic wheels of Ezekiel are subjects of the same importance, and that they especially concern the Jewish nation. Their evolutions commence in judgment, but terminate also with the deliverance of that people. Had they been, as Archdeacon Woodhouse observes, "of the highest order of angelic beings, attending most nearly upon the throne," then would not the epithet *dreadful* have been applied to their lofty wheels; nor would they have been described as running and returning like a *flash of lightning*,—expressions never employed but in the way of judgment. These terms are properly adopted, if they be considered, which I doubt not will appear, as descriptive of the four tyrannical empires raised up in judgment to afflict the people of Israel, which, in perfect conformity with all other prophecies, are made at last to bow before the throne of Jehovah, having then effected all his divine purposes.

The prophecy of Ezekiel is constructed indeed upon exactly the same principles as the vision of the four beasts of Daniel, or the vision of the four seals of St. John. Daniel saw the four *winds of heaven* striving upon the great sea: the heavens are opened to Ezekiel, as they were to St. John. The first symbols of Ezekiel's prophecy are the *whirlwind*, *cloud*, and *fire*, perfectly agreeing with the

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winds of Daniel and the *thunder* of St. John, and denote the same event. In every case they are the signals of war and desolation. As the scene of St. John's vision is in heaven, thunder is its appropriate symbol; but equally so is the whirlwind on the plain of Ezekiel, or the winds striving upon the great sea of Daniel. The whirlwind comes from the north, the point whence the Babylonic Empire, then in possession of Assyria, would naturally attack Judea. The great cloud attending it, denotes armies; and the fire infolding itself, ravages by war; fire, in its natural operation, consuming every thing which comes in contact with it.

"And out of the midst of the fire came forth the *likeness* of four living creatures." Archdeacon Woodhouse translates the original word in the Apocalypse, which is rendered "beasts," as signifying "living creatures;" and with this agree various other commentators, as remarked by Cruden; and he has, I think, identified also the existences of Ezekiel and St. John: but it is obvious that the "living creatures" of St. John are in the form of beasts, though those of Ezekiel are in the form of a man; yet I will venture to assert that a spiritual power, simply considered, finds no place, as a beast, in Scripture, and that a beast always denotes territorial dominion. Whether the term be therefore "living creatures," or "beasts," the same thing is doubtless intended, and the four empires are concerned. The tyrannical empires are expressed by both symbols, man and beast, as is fully established by Daniel's symbolic image, and by his four beasts; and the same inference must necessarily, I conceive, be drawn from the symbols of Ezekiel and St. John in this case. Their "*likeness of a man*" intends, therefore, that they pretended to the same universal dominion promised to the seed of Abraham, "in whose seed the whole earth was to be blessed," and whose kingdom is described both before and after their desolations, under the symbol of "*a man;*" and in the very same sense did the tyrannical beasts usurp the sovereignty of Israel.

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"And every one had four faces, and every one had four wings." They therefore exactly resembled each other; and the words seem to prove that they were to govern with the same views, and aim to extend their influence alike: universal dominion was their object. Their continuance during the appointed times, and their succession to each other, are clearly expressed, as appears to me, by their wings being *joined* to one another; and that their kingdoms also, as it concerns their territorial surface, should touch each other: and such was certainly the case as it respected the original kingdoms of Babylon, Medo-Persia, Macedon, and Rome; and perhaps denoted also that revolution of time during which they should respectively present their faces to view. Stretching two of their wings upwards, seems to bid defiance to the Almighty; whilst with two of their wings covering their bodies, their intense desire and watchful care to protect their several dominions, and conceal their weaker points, are equally denoted. It will be observed, that, in their act of adoration, as mentioned by Isaiah, their wings are used in covering their feet and their faces: and something different to this must be intended by their wings being stretched upwards, *leaving their faces uncovered:* but this will require remark in another part of the vision: "And they went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went." If this be compared with ver. 8, "And they had the hands of a man under their wings on their *four sides;* and they four had their faces and their wings;" it will be evident, I think, that they stood in a square or circle, and that only one cherub presented himself fully to view as they went; which seems to be intended by the statement of the prophet, "that they turned not as they went," but only when they "stood and let down their wings." Doubtless they were acting under a superior and supreme intelligence, which directed all their movements for the accomplishment of his own Divine purposes.

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There is another particular mark, "they had straight feet; and the *sole of their feet* was like the *sole of a calf's foot;* and they sparkled like the colour of *burnished brass.*" The symbol of a fatted calf clearly denotes the Jewish nation, being used by Malachi for that purpose; and they "tread down the wicked like ashes (another symbol of the last day) under the soles of their feet." In the last days the sentence against Israel is to be reversed, and the feet of the daughter of Zion are so represented: "I will make thy horn iron, and thy *hoofs brass,* saith the Lord." The feet of the symbolic image of Daniel indicate the last empire, which is to be overthrown and trampled upon by the daughter of Zion, when her hoofs become brass. If the iron feet denote the Roman Empire of the last day, the head being the first kingdom, and the feet and toes denoting the last; the image seems also an emblem of time, as well as of territory; and the brazen hoofs must be understood of the Macedonian kingdom, which, from other indubitable tokens, will rise again to existence in the last day, as has, I think, appeared, and be an instrument in the hand of the Almighty of establishing the daughter of Zion in her inheritance. The hoofs, sparkling like burnished brass, denotes that event, as must be understood of the *polished* and *fine brass* of the great angel's feet.

"Their appearance was like *burning coals of fire,* and like the *appearance of lamps:* IT went *up and down* among the living creatures; and *the fire* was bright, and out of the fire went forth *lightning.*" The symbol of a *lamp of fire* has been already explained, when compared with the imperial sun; and such a comparison I conceive to be also intended in this place. But this distinction will be observed: the cherubim denote the heads of the universal empire, like the heads of the dragon, and their aim is the sovereignty of the Sun of righteousness; their lamps of fire are therefore to be compared with that glorious luminary. Whatever may be designed by the lamps of fire in this place, it is clear, I think, that they are, in the same sense,

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a borrowed light. The turn of the expression is worthy of attention; the lamps of fire are spoken of, and then the pronoun "it" is used, and evidently applies to one only of the cherubim, as the ruling power at the time, and that it rose and fell in succession. The other emblems unquestionably denote the wrath of God, exercised by these agents, in displeasure against his people. *Coals of fire* are stated as judgments upon the wicked at the last day; and lightning also accompany the earthquakes of the same period. So many tokens of wrath as are connected with the appearance of these living creatures, cannot possibly rank them in any scale of prophecy, but as instruments of vengeance. "And the likeness of the firmament upon the heads of the living creatures was as the colour of the TERRIBLE *crystal*, stretched forth over their heads above." Pure crystal symbolizes the state of the church in its peaceful and untroubled state; the *terrible* crystal must therefore represent it in a perilous condition. Now the Jewish church alone existed in the days of Ezekiel, and the prophecy therefore must have concerned that nation; for it is certain, I conceive, that their work commences as soon as they make their appearance. The symbol clearly denotes it, in this respect also, to be a time of wrath.

The wheels mentioned by Ezekiel are unquestionably connected with the cherubic figures, and precisely denote the universality of their government; and their being "*full of eyes*," the watchfulness of their superintendance over their respective dominions. The cherubim are apparently the agents, or presiding spirits, appointed to govern and determine their movements. The wheels and cherubim act under one impulse; but the cherubim only appear at the last day before the throne, except as the beasts of St. John may denote the empires, and their faces the ruling powers. "And when they went, I heard *the noise* of their wings, like the noise of *great waters*." Great waters symbolize great and powerful nations, and demonstrate the extensive sway of the cherubim. The *noise* of their wings expresses the same sentiment as the *rushing* of the sea,—a

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symbol also applied to them,—and the roaring of the ocean; and it indicates their invasion of the Judaic territory, as before expressed by the first beast's ascent on the Jewish earth, from the agitated state of the great sea, after the striving of the winds. The noise of the great waters is "as the voice of the Almighty, the voice of speech as the *noise of an host;*" that is, as when "the Lord thundereth," when "the Lord mustereth the host of the battle," or when he avenges himself of his enemies; else his character is "the still small voice;" for he is not to be found in the *whirlwind,* nor in the *earthquake,* nor in the *fire.* A better idea cannot, perhaps, be formed on this subject, than that they presumed to inflict judgments and dictate as if they were gods: and that the tyrannies of the four empires have usurped in all ages the place of God, assigning to men the bounds of their habitation, the term of their lives, and the limits of their creed, is indeed but too notorious.

"When they stood, they let down their wings." This undoubtedly applies to the whole of the cherubic wheels, whether they be considered as doing so at one time, or only in succession: but if they represent the tyrannical empires, they stood only when they ceased to conquer, and one became predominant; for "there was *a voice* from the firmament that was over their heads *when they stood* and had *let down their wings.*" A superior power commands them to stand, and let down their wings, and decides, therefore, the moment when their respective empires should cease. That this suggestion is correct, may, I think, be proved from ver. 17, "When they went, they *returned not* when they went." Time and events cannot be recalled. When they let down their wings, they had finished their course; and such has been the case respectively with all the universal empires. None of them have ever re-conquered or re-assumed their dominion.

"And they had the *hands of a man* under their wings." If there be any truth in the conjecture that "a man" denotes the Jewish kingdom, in the same sense as the image

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of Daniel symbolizes the tyrannical empires; this symbol serves to prove that the cherubic figures had to do with the inhabitants of the earth, and were not simply angelic beings. Possessing, as they evidently do, these emblems *under* their wings, it seems to denote that they had subdued that kingdom, and overshadowed the people so symbolized previously to the tyranny of the wheels, and kept them in subjection under their wings during the times of their empire. The sun and moon are similar emblems of the tyrannical empires, which are smitten when the sun and moon of Israel are re-created in the last day, and their glory and splendour increased seven fold; and it is *the hand* which is put forth in the last day, which takes of the coals of fire and scatters them over the city, in the same sense as the brass hoofs of the daughter of Zion trample the wicked as ashes under their feet.

It has been observed, that these cherubim seem to be the presiding spirits or attending geniusses of the wheels; just as I conceive the seven heads of the dragon may be considered to denote the seven dynasties of the tyrannical empire. The same idea is expressed, *Dan.* x. 13, where attending spirits seem to watch and guard, whilst others direct the movements of the realms of Persia, as when the angel says, "And now will I return to fight with the prince of Persia; and when I am gone forth, lo, the *prince* of Grecia shall come." ver. 20. At the time these words were spoken, Cyrus reigned; but many princes stood up in Persia after Cyrus, before the *prince* of Grecia came. The term *prince* must, therefore, denote the whole succession, and intend the presiding sovereignty. In his conflict with the prince of Persia, Michael, the archangel, observes the angel, came to his assistance, and is called one of the chief *princes;* so that the term angel and prince are synonymous, and proves, I think, that the *prince* of Persia was a being distinct from the ruling sovereign, and may intend one of the cherubim of Ezekiel, as the presiding or directing genius of the empire; though, from the devastating tokens which accompany the movements

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of the cherubic wheels, it is to be inferred that the principles of their government are tyrannical.

Ezekiel having observed that the cherubim came out of the fire and the whirlwind, further states, and "while I beheld the living creatures, *behold* ONE WHEEL *upon the earth by the living creatures.*" It is evident from this passage, that though, in the progress of the vision, he beheld the four wheels, yet only *one wheel* appeared at one time. That wheel must represent the Babylonic Empire, which arose upon the Judaic earth, and to which the cherubic figure joined itself: and it is to be inferred that the other wheels joined each other in succession, just as the wings of the cherubic figures touched each other. It is certainly remarkable, and proves in this respect, also, the identity of the visions of Daniel and Ezekiel. The *four winds* of Daniel strove at one and the same time upon the waters of the great sea; but the beasts rose in succession as tyrannical empires, the Babylonic first; and the same interval of time which must necessarily be allowed between the rise of the several beasts must also be admitted for the junction of the other wheels. The *four cherubim* of Ezekiel agree perfectly in their character with the *four winds* of Daniel: they came out of the whirlwind and the fire at one and the same time, and they "ran and returned like a *flash of lightning*" upon the surface of the great plain before the first wheel joined itself to them; just as the four winds strove upon the great sea at one and the same time, before the lion arose from the sea. History attests that the four kingdoms which became predominant, arose to dominion about the same year, though they only attained imperial preeminence in succession. That difficult expression, therefore, of Ezekiel's, as he watches the changes which took place in the vision, that "their appearance and their work was as it were a wheel in the middle of a wheel," simply intends, I conceive, what is apparent on the rise of the beasts, that one empire was incorporated by the other; for it is evident, from the position of the cherubim, that he could only fully

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view one face at a time, for "they turned not as they went." Much might still be said in illustration of this subject; and a few brief considerations will determine more of their general character.

It is stated by the prophet, that the symbolic figures pointed their two wings *upwards* to the firmament, or *terrible* crystal; but *above* the firmament, or over their heads, was the throne of the God of Israel; and on the throne was the God-man Mediator, surrounded by the *rainbow*, as a token of his sovereignty, and that he remembered his covenant. The whole description of the first chapter of Ezekiel is the nucleus of the entire prophecy; and the rest of the vision must be considered as amplifying its particular parts. The throne above the firmament does not appear till the cherubim had ceased their movements, and were commanded to let down their wings. It is, in fact, a counterpart of the vision of St. John, after he has given the history of the seven seals, in which he records the descent of the mighty angel from heaven, who swears by the living God that "time should be no longer." From this it may be inferred, that however high and dreadful were the wheels, and however terrible the crystal firmament, that there was still above them the throne of the Redeemer, encircled by the bow of infinite beauty and majesty; "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about;" and it unquestionably symbolizes the execution of covenant purposes, in the day of Divine grace. The same events are represented in this prophecy as in those of Isaiah and Micah, when "the mountain of the Lord's house shall be established on the top of the mountains." The tyrannical kingdoms are symbolized by wheels so high as to be *dreadful;* the kingdom of the Redeemer by the rainbow, a token of his everlasting covenant and returning favour, of showers of rain after long drought. To me this exposition appears indubitable, and a necessary article of faith in any attempt to understand the prophecies.

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The prophet, having been favoured with this sublime revelation, is commanded, like St. John, to eat the roll which contained the history of his people: and it clearly proves, I think, that the same revelation was made to St. John as was made to Ezekiel, and also concerning the same nation; the rolls being apparently counterparts of the same deed. On this occasion the command to Ezekiel was, "Get thee unto the *house of Israel*, and speak my words unto them." Then, observes Ezekiel, "the spirit took me up, and I heard behind me a voice of a *great rushing*, saying, "Blessed be the glory of the Lord from his place." It is evidently the signal of the departure of the Divine presence from the sanctuary, and the abandonment of his people in anger for their idolatry; for "I heard also," says the prophet, "the *noise* of the wings of the living creatures that touched each other, and the *noise* of the wheels over against them, and a noise of *a great rushing*," iii. 12, 13; the signal of their entering upon the work assigned to them. There was a great rushing and a noise, or mighty invasion of the Judaical earth; for this is the symbolical meaning of a great rushing, as may be proved from many places. Stillness and silence are, on the contrary, signs of happiness and peace. When *this rushing*, however, takes place, then does the prophet remark, "So the spirit lifted me up, and took me away; and I went *in bitterness*, in *the heat of my spirit*;" proving that he considered it a divine judgment. It is remarkable that Ezekiel again notices, on this occasion, that the wings of the cherubim touched each other, expressing, to my mind, that there was to be a continuance of the desolation, and no interval of happiness or prosperity till the cherubim stop and let down their wings. God condescends, by many visions, to justify his ways to his people; and then commanded the prophet to denounce the judgment, and expose the enormity of their iniquities; and at several times discovered to him the image of jealousy, with a determination expressed to deal in fury, and neither to pity nor spare. Chap. viii.

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In his ninth chapter, Ezekiel again enters on another singular vision, confirming the view already taken of his former prophecy, and proving other matters before advanced: "He cried, also, in mine ears with a *loud voice*, saying, Cause them that have charge over the city to draw near, even every man with *his destroying weapon* in his hand. And, behold, SIX MEN came from the way of the higher gate towards the north, and every man a *slaughter* weapon in his hand; and one man among them was clothed in linen, with a writer's ink-horn by his side: and they went in, and stood beside the brazen altar." This man does not appear to be one of the six, but one amongst them; and he is afterwards commanded to "go through the city, and set a mark on all those who sighed and cried for the abominations of the city." It is certain that Nebuchadnezzar, under a special influence, spared the life of Jeremiah, and commanded to be spared the prophets of God, choosing Daniel and his brethren to stand before him in his palace, certainly as a token of favour. This event seems now to be predicted.

The six *men* who had charge over, and were clearly commissioned to desolate the nation during the time of wrath, are now commanded to go through the city, and not to pity nor spare, but "slay utterly old and young, beginning at the sanctuary." Considering the history of the Jewish nation, and the six slaughtermen as representatives of kingdoms, there have been six of these wrathful conquerors, who have desolated the city of Jerusalem, and held the land of Judea in slavish subjection, since the first issue of the commission for its desolation, viz. the Babylonian, Medo-Persian, Grecian, Roman, Saracenic, and Turkish slaughtermen; the last being still in possession. The Crusaders, who held the dominion for a short time, must necessarily be ranked amongst the Roman. These, however, appear to be the *six* political men, who had the slaughter-weapons in their hand. The seventh, who sets his mark on the righteous, represents, probably, the archangel Michael, the prince of the Jews, who is to stand up

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in their behalf at the time of the end, and dispossess the Turkish slaughterman. Unquestionably, he will do so, when the Mohammedan "time, times, and a half," are expired.

The glory of God filling the temple, as stated also in the Apocalypse, and in the last of Ezekiel's prophecies, is a sure sign of his presence, and token of his favour. In the tenth chapter, having again commanded the man clothed in linen to "go in between the wheels, and take fire from between the cherubim, and scatter it over the city," "the glory of the Lord went up from the cherub, (not the cherubim, and seemingly denotes that one only ruled at this time,) the house was *filled with a cloud*, and *the court* was full of the brightness of the Lord's glory." It is, I conceive, certain that this event accords with the temple of St. John, at the time the vials are given into the hands of the angels: and, as the *court of the temple* is now said to be filled with the brightness of the Lord's glory, which, in the prophecy of the two witnesses, is given up to the Gentiles, to be trodden under foot during the forty and two months, I have no hesitation in expressing my belief, that Judea will at this time have been delivered from the hands of its tyrannical usurpers, and that before the vials are poured out; for it is from the temple that the voice then proceeds, after the vials are given into the hands of the angels by one of the "living creatures."

It is also previous to the Redeemer's taking possession of the temple, that the man clothed in white is commanded to "go in *under the cherub*, and fill his hand with coals of fire from between the cherubim, and scatter them over the city:" but it does not appear that he then scattered the coals, but took them in his hand, and "went out." There is not a word in these comprehensive symbols, but what appears to me to have its peculiar meaning. The angel is to take of the same fire which the cherubim had used; the destruction intended is therefore of the same nature, and probably denotes war; he is to go in under the cherub, and,

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therefore, while they are dominant; and he is to take it from *between* the wheels, which I think specifies locality. As many symbols represent the Macedonian power to be the last agent in this species of warfare, and that kingdom is situate directly between the tyrannical empires, which branch off right and left, the fire is to proceed, I think, from that quarter. The scattering of the fire *over the city*, at the close of the tyrannical times, denotes therefore the destruction of those enemies of the Jewish nation, whatever powers they may be, who are then in possession; and, perhaps, not less all who attempt their depression when once restored. Such is doubtless intended by the ascent of the beast of the bottomless pit against the witnesses, and by the judgment which passes upon him on that occasion, and closes the sounding of the sixth trumpet.

Were it expedient to enter more fully on the nature of the symbols, I should not doubt being able to establish the point, that the whole platform of the tyrannies will also be enveloped in the flames and misery of war. This view of the subject has been already stated under the symbol of the vesture of the mighty Conqueror being "dipped in blood," when he goes forth on his white horse to assert his kingdom. The symbols in this place also determine the character of the times. "There was the appearance of fire round about within the throne," chap. i. 27, and was the mark during the times of the cherubim. It has been already asserted, that Jerusalem is the throne of the Lord; and that that city was doubtless intended on the occasion, and was, from the nature of the symbol, to be wasted by war. The throne is now described as a sapphire-stone, but without "the appearance of fire;" that glorious Being, who has now returned to it, returns therefore in mercy. A similar event, but of a more extensive nature, is doubtless expressed by the description of the Majestic Being who sits on the throne; exactly, as I conceive, the mighty Conqueror also describes the fifth universal empire. It is said, "from the appearance of *his loins* even upward, and from the appearance of *his loins*

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even downward, I saw as it were the appearance of fire." This description must apply also to the tenth chapter, because he who sits upon the throne is not there described. The loins only are exempt from the appearance of fire, and specially denotes, I conceive, *that precise part of the body*, or one part of the empire, to be that whence the flames proceed. This idea has been already expressed, that when the man clothed in white takes the coals of fire from between the cherubim, Macedonia is denoted as situate between the wheels: the loins of the Conqueror express the same particular. But as the other parts of the Majestic Being who sits upon the throne are enveloped in flames, the rest of the universal empire, right and left, is also to be ravaged by war, intending, however, to prepare it for his own kingdom. I am aware that such minuteness is not countenanced by commentators, but I am equally convinced that these symbols are revealed to exercise our understanding. I cheerfully submit, however, to the decision of the reader, who will at last exercise his own judgment. It is, however, remarkable, that when the Judge sits upon the throne in the vision of Daniel, though he himself is enrobed in white, his throne is represented as like the *fiery flame*, and *his wheels* as *burning fire;* and I think there cannot be the slightest doubt of the close affinity of the two periods, fire being taken from between the wheels of Ezekiel, and the wheels of the throne of Daniel being now as *burning fire*. In a similar prophecy of St. John, which precedes the battle of Armageddon, or the hurting of the earth, sea, and trees, the *four winds* are the appointed agents; and this has been conjectured to represent the rise of the four original monarchies, which causes the subversion of the tyrannies of the last day. In these several prophecies it is obvious to my mind that the very same event is intended.

In conclusion of this most remarkable scenery, and whilst Ezekiel deprecated the wrath of the Lord, saying, "Wilt thou make a full end of the remnant of Israel?" he is assured that, "though he had cast out his people far

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off amongst the heathen, and scattered them amongst the countries, yet would he be a sanctuary to them in the countries where they shall come; and that he would again gather them, and give them the land of Israel, and would give them a new heart, and they should be his people, and he would be their God." Such, in perfect harmony with all the other prophecies, appears to be the symbolical meaning of these mysterious cherubic wheels, and the process of the Divine judgments. Notwithstanding the present captivity of the Jewish nation, it appears therefore to be absolutely certain, that, in the future day, they will be manifestly acknowledged as the people of his choice; and though consumed by the lightning of the cherubic wheels, as they are also subdued by the beasts of Daniel, and trampled upon by the horses of St. John, yet is the "glory of the God of Israel over them above," directing and annulling their movements, as of agents he is pleased to employ. When, therefore, he leaves them at the confines of the outer court,—for the sound of their wings does not extend further at the period spoken of,—then his Divine presence will enter the temple, and the brightness of his glory fill the outer court. It is a perfect token of the deliverance of Israel, and their universal triumph.

I would reserve the consideration of the four faces of the symbolical cherubim till the close of these observations, because they are more immediately connected with the opening vision of St. John, in which somewhat similar symbols of the divine prophecy are to be found. It is a subject of some interest, that Ezekiel, in his first chapter, ver. 18, states that the wheels, which are said to be so high as to be dreadful,—and it is mentioned without reference to the cherubic figures,—were "*full of eyes* round about." This seems to me, considering the wheels to be emblematic of the tyrannical kingdoms, to denote the numerous provinces of which the empire is composed. A province necessarily has an overseer or ruler, and is fitly expressed by an "*eye*." Babylon, it is well known, was composed of 120 provinces; Medo-Persia, of 127

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provinces; Macedonia, certainly of not less, but probably still more numerous, having the Grecian states added to the conquered territory of Babylon and Persia; and Rome, as asserted by Gibbon, consisted at last of 116 provinces; but it did not possess at any period, or at least for any length of time, the Medo-Persian provinces. It is true then that each of these wheels, supposing them respectively to represent a tyrannical empire, composed of numerous provinces, was "full of eyes." No observation of the kind is made at this time concerning the cherubic figures, which, though acting with the wheels, are perfectly distinct existences, and may be compared to the body and the soul; yet, in another vision of the prophet, chap. x. 12, it is particularly remarked of the same cherubim, that "their whole body, and their backs, and their hands, and their wings, were *full of eyes* round about, even (as) the wheels that they four had." A doubt seems even to have entered the mind of the prophet on account of their altered condition, whether they were the same existences; for he makes the asseveration, "and I knew them to be the same which I had seen by the river Chebar."

It is evident, however, that an important change had taken place, and that the circumstance of their having eyes also, as well as the wheels, marks a perfectly distinct period of the vision. What the nature of that symbolic change may be, it may be difficult to conjecture; but as the Lord was now about to enter his temple, it would appear that they also, at this time, as well as the wheels, held the administration of the several kingdoms. It has been well observed, by Mr. Kett, that "history is the interpreter of prophecy;" nor do I doubt that, from this source, a satisfactory solution of this change may be given. Under the Pagan Empires, the ruling monarchs were not only the tyrants of their respective sovereignties, but also the sovereign pontiffs. When Gibbon recounts the transactions of the life of Constantine, he observes, "I will adopt the division *unknown* to the ancients of civil and *ecclesiastical* affairs." This change in the system of

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government is, I doubt not, predicted in the symbol: and as the spiritual government of the empire has ever since formed a distinct branch of its general policy, so are the cherubim as well as the wheels now said to be "full of eyes" also. In this state they are found at the time that the Divine glory enters the temple.

The circumstance is more remarkable, because it serves to determine the identity of the "living creatures" of Ezekiel, with the beasts of St. John; and the epoch of that vision, when the Apostle is called into the heavens to behold the Divine procedure. Then the living creatures are described as beasts denoting empires, but with cherubic heads; and the wheels do not appear. The cherubim and wheels, which are before described as separate existences, are now melted down as it were, and moulded anew into one body; and though the living creatures in Ezekiel's first vision are not said to have eyes, and, in his last vision, have eyes only in their body, and their backs, and their hands, and their wings, yet are now said to be "full of eyes, before and behind;" or, as in ver. 8, "within;" or, as Dean Woodhouse renders it, "around and within," "and rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come:" and these very same words are adopted by the beasts and elders on the sounding of the seventh trumpet; which vision, therefore, is evidently of the same epoch of time. This new change of existence marks another crisis, and determines the epoch of the vision to be that when the tyrannical empires have learned the important lesson, that "the heavens do rule." The wheels and cherubim existed before separately; now they unite in the same sublime anthem; and, as they form now but one body, it proves, I think, that state of the universal empire, when "kings are to become nursing fathers, and queens nursing mothers," to the church: and that the kings and queens so described are simply the civil and ecclesiastical states of the realm, no person acquainted with the symbolical language will doubt.

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That the living creatures of St. John are the four presiding intelligences of the four monarchies, and that their nature is now changed, will appear still more from the circumstance that, when "these beasts give glory and honour, and thanks, to him that liveth for ever and ever," the four and twenty elders fall down and worship him that liveth for ever and ever, saying, "Thou art worthy, O Lord, to receive honour, and glory, and power; for thou hast created all things, and for thy pleasure they are and were created." These intelligences appear, therefore, to be among the things created for his pleasure; and the occasion is specially referable to some new triumph of the Redeemer. That circumstance of the four beasts now bowing before the throne, seems to be the cause of this new act of adoration on the part of the elders before the throne. Evidently this is a new ejaculation on the part of the beasts, and not arising from their original disposition; but now, though wielding under God the sceptre of their respective empires, as again committed to their charge, the Divine glory, instead of the "blaspheming of his name," is not only their highest delight, but also their constant employment. It indicates a marvellous change in the state of their empires; establishes the epoch of St. John's first vision to be approaching the period of time when the "whole earth shall be filled with his glory;" and crumbles to atoms the edifice of commentators, who consider this scene to have represented the events of time in the days of the Apostle.

One other remarkable peculiarity is ascribed to the "living creatures" of the Apocalypse, which does not appear in the cherubim of Ezekiel. In that prophet's description of them he states, they had severally *four* wings; two were stretched upwards, and with two they covered their bodies. St. John observes, that each of the living creatures had SIX wings about him, but does not describe their use. That particular is to be learned elsewhere, and demonstrates, I think, clearly that the seraphim of Isaiah, the living creatures of St. John, and the

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cherubim of Ezekiel, are identically the same existences. The prophet Isaiah specially notices that *above* the temple stood the seraphim: Ezekiel's cherubim first appeared in *the plain*, and came out of the *whirlwind*, and in their last stage appear only on the bounds of the outer court. These seraphim consort, therefore, more nearly with the living creatures of St. John in this instance, which are in heaven, or within the pale of the church, in its purer state, as well as in their song of praise, and their wings. "Each one," observes Isaiah, "had SIX wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the *whole earth is full of his glory.*" *Isa.* vi. 2—4. It cannot be doubted, therefore, that the seraphim of Isaiah and the living creatures of St. John, who utter nearly, though not exactly, the same song, describe also nearly, though not exactly, the same period of time, and are engaged also nearly, though probably not exactly, in the same employment with their wings. There is this distinction to be observed, which determines, I conceive, that the seraphim of Isaiah represent a still more perfect state than the living creatures of St. John. These ascribe the praise, but hail the adorable Being on the throne as "He who was, and is, and IS TO COME;" and so do the elders of the seventh trumpet, previous to the last earthquake; but the seraphim of Isaiah declare that the "*whole earth is filled with his glory:*" and there is evidently a difference in these two expressions, which decides that the last of them is a fourth and more perfect state of the world. The like difference is, to my mind, clearly expressed by their wings.

The cherubim of Ezekiel had their faces uncovered when first seen, and with bold and blasphemous front stretched up two of their wings towards the firmament; and are preserving and covering their empire with their other two wings, which may be considered as denoting their

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usurpation of the sovereignty on earth of the throne which was above them: when last seen they appear to have had some sense of the Divine presence, and to have "*let down their wings.*" In the vision of St. John it is true they have *six* wings, but their use is not described; their ascriptions of praise, however, imply that they are now with profound reverence and humiliation bowing before the throne, and willing to acknowledge that He only who sits on the throne is *holy.* It may, indeed, be surmised that there still existed a lurking sentiment of sovereignty; for they are represented as "*in the midst* of the throne, and round about the throne." This part of the vision, be it observed, precedes the opening of the seals, which appears to me to be a distinct epoch; for then *the Lamb only is in the midst of the throne,* and then he is surrounded by the four beasts and four and twenty elders, and an innumerable company of angels. It would appear, also, that it is only when the song of the elders is raised, and the shout of all the redeemed ascends, that they utter their confirmatory *Amen.*

But whatever may be concluded from these circumstances, it is certain that, when the seraphim of Isaiah declare "the whole earth is filled with the glory of God," they are unfeignedly honouring and glorifying his name; for they *veil their faces* with two of their wings, cover their feet also with two, and with their other two wings are prompt and willing to obey his Divine commands, whose train *fills the temple,* and whose *glory fills all the earth.* These points determine the prediction of Isaiah to be the last in the order of prophecy; and that the vision of St. John, as to the first scene in the heavens, is the period of the seventh trumpet, when the shout ascends, "the kingdoms of this world are become the *kingdoms of our Lord and of his Christ:*" and that he is then to commence his everlasting reign. They prove also, I think, that the cherubim of Ezekiel represented those kingdoms of the world; and that now, as the "living

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creatures" of the Apocalypse, they are "become the kingdoms of God and of his Christ;" and, eventually, will also be the seraphim of Isaiah, when the whole earth shall be filled with the Divine glory.

Though greater difficulty may be found in the exposition of the four faces of the cherubim, yet will the view of the subject already taken concerning the wings and eyes of the cherubic figures largely assist the inquiry, and will, I doubt not, equally decide that a similar four-fold transformation takes place in this respect also; proving that the vision of Ezekiel was not confined to one point of time only. The prophet states, "As for the likeness of their faces, they four had the face of *a man*, and the face of *a lion*, on the right side; and they four had the face of *an ox* on the left side; and they four had the face of *an eagle*." There is something remarkable in the expression, that the two faces of a man and of a lion were on the *right side;* but it is certain that Babylon and Medo-Persia invaded Judea from one and the same quarter: and this must be considered as denoting the right side; and that the symbols of the man and the lion respectively belong to these two empires. To which of them in particular the symbol of the man or of the lion should be ascribed, is a question more difficult to solve; because, in the order of Daniel's four beasts, the lion is the first symbol, but in this vision it stands the second: yet it seems certain that the symbols, though different, represent these empires.

The third face is that of *an ox*, and it is said to be on the *left side*. If Babylon and Medo-Persia be considered as the invading powers on the *right side* of Judea, then must Macedonia be said to have invaded that kingdom on *the left side;* and in this position is the third face to be found. It was after Alexander had conquered Tyre, that he advanced to the attack of Jerusalem, and proceeded therefore from the left, as well as its being the position of his own kingdom. No distinct mention is made concerning the position of the fourth face, which doubtless intends the Roman: but such was the situation of that power with

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respect to Judea, that it surrounded it on all sides before it became a prey, or was incorporated with the Roman kingdom. The consideration of these circumstances demonstrates, however, that the four faces are symbolical, and are to be understood as relating to the four empires.

What then do these cherubic faces particularly signify? History and the use of other symbols must, I think, determine. There is avowedly some difficulty in accommodating these symbols, and, at best, a plausible conjecture only can be offered. An almost infinite variety of symbols are employed in the Sacred Volume, all descriptive of the four tyrannical empires, and are selected from almost all parts of the creation. There can be no doubt that the last of the four tyrannies is the Roman, and that it devoured and tore in pieces the residue of the empires with its feet. The eagle is its known emblem; and it is also a scriptural one, as will, I think, be proved in another place. It was, in fact, the ensign of that empire. The idea which is contained in Daniel's prophecy, concerning the beasts overcoming each other and standing in their place, seems to be presumed in this vision of the cherubic faces. It has been uniformly supposed, in these observations, that the Judaical kingdom is represented by the figure of "a man," from the tenor of symbolical language; and it is absolutely, I think, confirmed by the circumstance, that when this favoured kingdom is overthrown, the tyrannical empires are symbolized by the image of a man, and simply on account of its usurpation of that kingdom so symbolized, and so predicted of its time of prosperity in the future day. Hence, I conceive, the first symbol, which I may venture to assert denotes the Babylonic kingdom, has a face like the face of *a man*, as the lion had also the "heart of a man." That empire was overthrown by the Medes and Persians; the second empire is therefore denoted by a face like the face of *a lion*, which it then assumes. The third is that of *an ox*. In the vision of the four horses of St. John, the third horseman goes forth with a yoke in his hand; and it has been established, I feel persuaded,

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that he goes forth to put a yoke on the necks of the Medes and Persians. It is justly asserted to be a yoke, such as is used in husbandry; and, in the Eastern world, oxen and not horses are attired for the plough. Though I am not aware of any other place where the Medo-Persian symbol is represented by an ox, yet I think this is sufficiently decisive: and the third empire may be supposed, therefore, to assume the characteristic of the second, having subdued that kingdom to its imperial sway. The fourth stands in its native character, and under its well ascertained symbol; for reasons which I think will yet satisfactorily appear. I am aware that many commentators have urged a variety of explanations; some considering these faces emblematic of the manhood united to the Trinity; others, the four Evangelists; and others, the four ensigns of the four divisions of the encampment of Israel: others, a higher order of angelic beings; others, the Sacred ministry; and others, the four Christian patriarchates: but I submit this exposition, with perfect confidence, to the judgment of the reader, which of these suggestions be most probable, or most reasonable; established, as I conceive my own general position to be, on corresponding symbols of Scripture, and their conjectures as utterly unsupported by the Sacred Volume. Every exposition, indeed, of this subject has as yet been wholly unsatisfactory; and I will not assert that the present suggestion is perfect, but appears to my own mind convincing.

But it is evident that, in the progress of the vision, another change took place in the faces of the cherubim; for, on comparing Ezekiel's last description of the faces with the former statement, they will be found differently related. This proves, to my mind, that it is at different periods of the vision that we are to apply the symbolical narrative. It accounts also for the doubt which seems to have entered the mind of the prophet, whether the cherubic intelligences, then "full of eyes," as well as presenting

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different aspects, were the same beings. The difference will be observed, as now arranged—

1. A man,	2. a lion,	3. an ox,	4. an eagle.
1. A *cherub*,	2. a man,	3. a lion,	4. an eagle.

The face of the ox is omitted; instead of which is introduced the face of a cherub. We cannot presume that the face of the ox and the face of the cherub are identically the same: and hence it is evident that an actual change has taken place. But what is the face of a cherub? for each cherub had four faces. It is evident, I think, that the idea suggested respecting the Roman Empire swallowing up and devouring the three former empires, or trampling the residue with his feet, is certainly correct; and that the Roman Empire is now represented with the compound form of the *four faces*, as the face of a cherub, and stands first in the transformation which has taken place; and that it denotes a new period of time, whence the new faces again assert their dominion. It is certainly remarkable that the dragon and the first beast of the Apocalypse, as types of the universal empire, are symbolized with seven heads, of which, if there be any truth in the many positions already advanced, the *Roman* kingdom must be deemed the fourth; three heads having preceded it, and three heads succeeding it, when the representative empire of the dragon was established in the Western territory. That event was certainly the turning point upon which the history of the universal tyranny depended; and is, therefore, I conceive, represented in this place, as combining previously all the marks of the preceding empires in the compound face of the cherub.

The change, which appears to have been predicted by Ezekiel, took place during the empire of Constantine; for then was that *new* system of *civil and ecclesiastical* affairs created, which, as particularly mentioned by Gibbon, has since been consecrated and established by succeeding generations; the cherubic figures then becoming, as I

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conceive, "*full of eyes,*" as well as the wheels, and must thenceforth be considered as a politico-ecclesiastical empire. But if these be facts, and we are to seek for three new periods of empire, after the cherubic time, as we would for three new heads of empire after the fourth head; then must the second face, that of "*a man,*" denote the fifth Carlovingian head of the beast, "the man-child" of the papal harlot, in the Western empire. The third face, of "*a lion,*" would typify the sixth German head of the beast, which had *the mouth* and roaring *of a lion,* as well as the mouth speaking great things and blasphemies, in ecclesiastical as well as civil matters, and revived the times of the Babylonic empire, in "making war with the saints, and overcoming them." And, lastly, the fourth face, of "*an eagle,*" would represent the seventh Napoleonic head of the beast. It is worthy of remark, that Napoleon did actually revive the ancient symbol of the Roman Empire, and adopted the *eagle* as the ensign of his army, which had lain dormant from the time of Constantine, at which time the *labarum* was substituted for the eagle: and few persons doubt that the principles of paganism made rapid strides for universal ascendancy, during the atheistical revolutionary times of the French Empire. This is demonstrable from the public dedication of the Temple of Reason,—the exaltation of a prostitute to the throne of the temple,—the burning of the Bible,—and the apotheoses of Voltaire and other celebrated infidels. By minds of proper intelligence, the mystery may be more satisfactorily unravelled; yet I cannot doubt that the outline given of the prophetical history of these cherubic wheels is generally correct. The easy adaptation of the figures to the things apparently signified, convinces my own mind that these statements are essentially true.

There is one question, however, may still arise, and it is of importance; which I therefore submit: Whether the vision of the cherubim, in their second existence, may not more particularly affect the case of the Jews than may be

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supposed to arise from the faces of the cherubim, as traced in the Western Empire? The six slaughter-men are evidently appointed to desolate Judea: and it is remarkable that the Saracenic locusts of the fifth trumpet are described with the "*faces of men*," and the Turkish horsemen of the sixth trumpet, with "*heads of lions*." If these be the fifth and sixth faces of the cherubim, the seventh, which has the "face of an eagle," may be the beast of the bottomless pit, which goes up against the witnesses at the close of the mysterious times; at which time the vials are poured out, and the battle of Armageddon takes place.

Another point, needful to remark, is the connection of the cherubic faces with those of St. John, in their third state of existence. This transformation is, in a measure, already determined; because they are not then represented as under the firmament, and *the throne above them*, but "in the midst and round about the throne;" or, as in the first part of the vision of Ezekiel, without the eyes; nor either, as in the latter part of their terrestrial existence, "covered with eyes;" but as now bowing before the throne in the celestial regions, during the exalted times of the Redeemer's kingdom, and when he is about to ascend the throne; and as being "*full of eyes before and behind*," or "*around and within*;" denoting, therefore, their increased intelligence, and manifesting their ardent desire to do the will of God from the heart.

As it respects their faces, they are once more changed; and what were before represented as cherubim with four faces each, and as having their separate wheels of government, are now symbolized by beasts, or "living creatures," having only *one face* each. It would therefore appear that this epoch of the vision must be one in which the four empires shall again appear in their separate and distinct capacities; a period of time not yet arrived, but the symptoms of which begin to exhibit themselves. These changes will be better distinguished by being placed in corresponding lines, and are—

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First.	Second.	St. John.
1. *a man,*	1. a cherub,	1. a lion,
2. a lion,	2. *a man,*	2. a calf,
3. an ox,	3. a lion,	3. *a man,*
4. an eagle.	4. an eagle.	4. a flying eagle.

Without doubt they are the same cherubic figures described both by Ezekiel and St. John, whatever may be the difficulty of solving the prophetical problem. It is certain, I conceive, that whenever the judgment sits on the Roman beast of Daniel, the other beasts also will rise to existence, and consequently that the Babylonic, Medo-Persic, Macedonic, and Roman kingdoms, will be as aforetime, but each occupying his separate and distinct territory. This point is determined by one positive circumstance, that the lives of the other beasts are spared, when the Roman beast is judged: and, if the supposition be correct, that the last view of the cherubim was fulfilled in the Napoleonic head, a crisis may be shortly expected, when the living creatures of St. John will appear in their distinct characters. It will be observed that, though the face of the cherub appears as one of the four faces in the second transformation of Ezekiel, it is again dropped in the vision of St. John; and they now stand before the throne, each beast in his separate symbolical representation.

There is another distinction, that the third beast now assumes the face of the *man.* Perhaps it may be thus explained: The first face described in the first vision of Ezekiel, was the face of *a man;* and I have supposed it to represent the Babylonic Empire, and as assuming the Judaical prerogative; upon the same principle, indeed, as that empire, is also symbolized by the head of gold, though, in fact, she was only the exactress of gold. After the second transformation has taken place, the second face is that of *a man;* and I have submitted the conjecture, that, as the face of the cherub must necessarily be understood to mean the fourfold state of the Pagan Roman Empire, the second face of *a man* must intend "*the man-child*" of the Apocalypse, the representative of the tyrannical man, but in the

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Western Empire. In this vision of St. John, the third beast has the face of *a man:* and sufficient has already been said to prove that the Macedonian kingdom will be the ruling power and instrument in the hands of the Almighty, towards the close of the mysterious times. The *third beast,* therefore, at this epoch of the vision of St. John, bears the character of the ruling man: nor can I doubt the fact, that this point immediately precedes the establishment of the Redeemer's kingdom. The living creatures now stand before the throne, as they appear to do at the time of Daniel's judgment, and the scenery is referable only to that event. In fact, this appears from the symbols of him who sits upon the throne, who is stated to be in appearance "*like unto a jasper and a sardine-stone,*" and who has the rainbow round about the throne; deciding that it is the moment they cease to reign and are to be judged, and the covenant of the rainbow established; for it is his symbol who swears "time shall be no longer." His character, therefore, who sits on the throne, is "like unto flames of fire," the nature of which has already been established: and this perfectly agrees with what is said of him in the last day by Peter, when he shall come "*with flaming fire,* to take vengeance on them that know not God, and believe not the Lord Jesus."

Many reasons have already been assigned, why the second vision of St. John is to be considered as referring to the last times; and though I am well aware such an opinion is contrary to the *general sentiments of expositors,* yet the circumstance that when St. John is called into the heavens, it is for the express purpose of seeing the things which were to be thereafter, and the triumphant state of the Lamb in the midst of the throne is disclosed to him, is paramount in my mind to every other consideration. One point relative to this subject it may be desirable still to suggest; and though I conceive it to be already established by many indubitable proofs, yet as the translators of the present text, as well as Dean Woodhouse, have rendered the Greek preposition "meta," *after;*

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I submit, on good authority, that it may be translated "*among*," instead of *after*. This change of the word would have a very different effect on the whole vision; for there can be no question that the things referred to are the golden candlesticks: but if it be proved, of which indeed no doubt can exist, that that vision extends also to the last days, then will the vision of St. John in heaven refer to what is to take place "*among*" the golden candlesticks, and among the *angels* of the seven churches.

Some inference may be deduced from the relative character of the fourth empire, the symbol of which is now represented as "*a flying* eagle;" though by Ezekiel, in his first vision, and in its revived state, simply as "an eagle." The natural characteristic of the eagle is, that it soars towards the sun, and is capable of enduring its light. It is, however, to be understood, that when described simply as an eagle, it remains stationary on the earth, and is then a bird of prey, and its object is the sun of the tyrannical empire;—as a "*flying* eagle," in the very act of ascending, it must denote something very different from this. In the second state of existence of Ezekiel's cherubim, it has been observed, that the cherubim being then described "full of eyes," the empire in all its faces must be considered as professedly Christian; but as the living creatures of St. John now stand in their separate and individual characters, the fourth of which is described as "a flying eagle," and being now in heaven, must denote some greater change; and intends, I conceive, that it has now attained to greater heights in Christian principles, and is aspiring to perfection in the knowledge of that "Sun of righteousness," which is to "arise on the nations with healing in his wings:" and the *flying* eagle and *rising* of the *new Sun* are synchronical events. That judgment which passes on the Roman beast takes away his tyrannical principles; but before that judgment sits, the Papal harlot will have been consumed. In the progress of this discussion, it will, I think, be proved, that the first judgment of St. John synchronises with the judgment of Daniel; and, as the saints and martyrs then rise, and those who have the mark of the beast and

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the number of his name are then judged, it is obvious that the judgment sits on the Western Roman Empire; and in proportion as the delinquents are assigned their punishment, its spiritual atmosphere must of necessity be purified, which well agrees with the symbol of "*a flying eagle.*"

To me, therefore, it specifies that the view of St. John is of a still more plenary effusion of the Holy Spirit, and a riper state of that kingdom which is to endure for ever, than was at any time exhibited to Ezekiel, in the vision of the cherubim, except in his last vision, which is a corresponding period; and perfectly agrees with the sounding of the seventh trumpet, when it is declared, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." In this last vision of Ezekiel, though the prophet does not give any particular description of the cherubim, yet does it appear that the glory of the God of Israel *was coming* by the way of the east, and that "the earth *shined* with his glory." xlix. 2. The epoch of this vision is distinctly established by the expression of the prophet, that his first vision by the River Chebar was when he "*came to destroy the city.*" He is now present when it is measured and rebuilding; and at this time the "earth *shined* with the glory of the God of Israel:" but, it is evident, that the earth *shining* with the glory of God, and "the whole earth being *filled with his glory,*" are distinct events, and that the first only agrees with the particulars before cited. The repeated transformations which take place in the several visions of the cherubim, decidedly contain most important instruction; and perhaps some other elucidation of this mysterious subject will appear in the next point which will be noticed.

It is obvious that the epoch of the vision in which the Seraphim of Isaiah celebrate the high praises of Jehovah, or, as declared by the Evangelists, of Christ, in his future glorified state, and when they exult that "the whole earth is filled with his glory," must relate to some more glorious period than even that of the first vision of St. John, or of the sounding of the seventh trumpet; for in both these

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places he is spoken of as "He who was, and is, *and is to come.*" Till he does come, the "time of *the restitution of all things*" will not have taken place, and therefore the whole earth cannot be filled with his glory. The vision of Isaiah does in fact relate to the fourth state of the cherubim of Ezekiel, and may be proved from the luminous and delightful predictions of that evangelical prophet.

When the rod of the stem of Jesse, as declared by Isaiah, shoots forth, and the branch grows out of his roots, or when that period during which the branches of the vine of Israel are broken off, and the fig-tree of Judah is barked, shall terminate; then HE is to make his appearance who shall "smite the (Roman) earth with the rod of his mouth, and who with the breath of his lips shall slay the (Mohammedan) wicked." This then must be the epoch of establishing his kingdom in perfection: but it is at this very time of which it is declared, "they shall not hurt nor destroy in all *my holy mountain*, saith the Lord; for the earth shall be FULL *of the knowledge of the Lord, as the waters cover the sea.*" Isaiah xi. 9. Certainly this is the same momentous and marvellous period of time which is predicted by the adorations of the seraphim, when they declare, "THE WHOLE EARTH IS FULL OF HIS GLORY."

This period is, however, as distinctly marked by the history of the four worldly empires,—now reduced indeed to the dominion of the sceptre of the son of Jesse, and symbolized as expressly by the signs of the holy mountain,—as the preceding period is by the living creatures of St. John. They are still, however, the cherubim of Ezekiel, but in their fourth state. That transformation is thus symbolized by Isaiah:

"THE WOLF also shall dwell with *the lamb;*
THE LEOPARD shall lie down with *the kid;*
THE BEAR and *the cow* shall feed;
THE LION shall eat straw like *the ox.*
THE *calf* and the *young lion* and the *fatling* together;
AND A LITTLE CHILD *shall lead them.*" xi. 6, 7.

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Here then is an exact statement of the last transformation effected on the faces of the cherubim; and they who pretended to rule as "the man" upon earth are set aside, and his kingdom, in its early or infant state, so long since predicted, is in reality established; the token of which is the *little child*, now leading and governing all those kingdoms, previously symbolized, in their tyrannical state, as the lion, bear, leopard, and wolf. The lion, bear, and leopard, are avowedly the symbolical representations of the first three empires: the wolf is equally well known as the emblem of the Roman, and so predicted, I conceive, by Habukkuk, and is as decidedly the characteristic of it as was the eagle; though, in its rise to power, from its powerful and terrific aspect, it is stated by Daniel as "a beast, dreadful, and terrible, and strong exceedingly." It was then indescribable, because, like many other symbols which denote that power, it combined the characters of the preceding three; now that the empires stand respectively in their own separate symbolical characters, it is simply a wolf.

Comparing these symbolic representations of the four empires with the characteristics of the animals with which they are said to associate, and which are so asserted to denote their change of nature, now that the fifth "*holy* mountain," or dominion of the Rod of Jesse, or of "the Man," who is "the Branch," is established; no question can possibly arise, but that it is a positive continuation of the history of the cherubic wheels. It is obvious, that the spiritual state of the monarchies, during the time of the universal and blessed kingdom of the Son of man, would be more fitly described by the animals with which they associate, than their own previous symbolical characters, as they are depicted during their tyranny. To place them in the same order as originally described, will, perhaps, assist the imagination, and more fully develope their characters.

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Tyrannical Monarchies.	"Holy Mountain."
1. Lion.	1. Ox.
2. Bear.	2. Cow.
3. Leopard.	3. Kid.
4. Wolf.	4. Lamb.

Universal Governor,—A LITTLE CHILD.

Perhaps nothing can more effectually demonstrate a complete change. The symbolical characters of the reign of blessedness are selected from the most useful, mild, and harmless creatures of the whole animal creation. The bull would have been the natural counterpart of the lion, had it not been designed to shew the change of condition; therefore, the most useful and inoffensive of his species is selected,—the ox. It is the representative of the Babylonic kingdom; and it is rather singular, that this symbol corresponds exactly with the sentence passed on the haughty imperial monarch, that he should eat grass as *oxen*, till he knew that the Most High ruled in the kingdoms of men. It was doubtless symbolical of the very period in question; for then he was to learn that "the heavens do rule." And this kingdom of the mountain is the kingdom of heaven, or kingdom of "the little child;" the child who is to rule on the throne of David.

Not to be further tedious, and as this subject will necessarily be brought again under review, when the vision of the "seven *golden* candlesticks" is discussed, I will leave it to the reader to institute the comparisons between the other symbols, which will readily present themselves to his mind. Perhaps the different symbols of St. John, which it has been otherwise proved, consort nearly with the same times, and are represented as, 1. a lion,—2. a calf,—3. a man,—4. a flying eagle,—denote that they had not perfectly relinquished their tyrannical principles, and they were then also "in the midst and round about the throne." The second of these symbols is translated by Woodhouse, as a steer or young bull, lively and vigorous in its bounding courses, yet majestic and delightsome to the eye. The

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other symbols are certainly selected as the chiefest of each of the several species; and the suggestion of that learned writer may therefore be deemed correct. In the vision of Isaiah, those animals are, however, selected which indicate perfect rest and happiness; and, doubtless, by these symbols is intended the period when the "earth is full of the Divine glory," and all the works of creation answer to the original intention of their Maker.

I would only further observe, that with the kid and lamb, or wolf and leopard, of Isaiah, are consorted in the same prophecy, "the calf, the young lion, and the fatling, together." This will occupy the attention in a further part of this discussion; and the whole will demonstrate that the scene refers to a state of the world which is to exist hereafter, and to follow immediately the dissolution of the present political and ecclesiastical heaven and earth; and, what appears to me of the utmost importance to be considered, is to be *an everlasting state on this self-same globe.* What has been already observed, has proved, I think, that the first scene in the heaven of St. John relates to that state which immediately succeeds the dissolution of the tyrannies, and that it is an approximation towards the more perfect condition of the earth, as predicted by Isaiah. That it exhibits also, in the last branch of the same vision, the Redeemer as having triumphed, and that the Lamb only is then seated on the throne; and not, as generally supposed, does it refer to any period to which St. John himself was a party. This is important to be borne in mind.

It has, therefore, clearly appeared, that after the cherubim of Ezekiel have *let down their wings,* two other transformations of the cherubic faces take place; and these two important signs manifestly relate to two great and distinctive periods in the history of the church. We shall shortly enter on the inquiry as to what concerns the two celebrated periods of St. John, the first and the second judgments; and the two important epochs of

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Daniel, the 1290 and the 1335 years. It will be as manifest that two great crises take place in the state of the Jewish nation; and that the two principal events, which affect their kingdom, are the battle of Armageddon, and the conflict with Gog and Magog. The first scene in the heavens clearly contains corresponding events, viz. the sitting of him who appears like a jasper and a sardine-stone, enrobed in flames of fire, when the living creatures are in the midst and around the throne, and their seven lamps of fire are burning before the throne; and it is on their submission, that the elders join in the song of praise: the close of that vision is, however, more distinctly marked by another scene, in which the Lamb only is in the midst of the throne, and the seven kingdoms of the cherubim are denoted by seven horns, and their seven lamps by seven eyes; and the beasts, and elders, and angels, and the whole creation, then celebrate his divine triumph. This scene commences, chap. v. 6. He is first celebrated as He *who is to come*, agreeing with the sounding of the seventh trumpet; and in the last scene, as Him who sitteth upon the throne, and liveth *for ever and ever*, the token of his universal and undivided reign. His work is therefore then finished, and his kingdom is then triumphant.

It has been previously observed, that all the events of prophecy bear upon the Jewish nation or kingdom, that kingdom being the fifth universal empire or kingdom of the saints; and that when Isaiah is predicting the character of the tyrannical man, the events which follow exclusively concern the people of Israel. This has been observed especially with reference to the grand prophecy concerning them, in chap. lx. Before, however, the Jewish nation are called upon to "arise and shine," and whilst labouring under the grievous and aggravated calamities of their enemies and adversaries, the two periods mentioned appear evidently to have been present to the mind of Isaiah. Whilst smarting under their pains and sores, the language put into their mouths, is,—lix. 9—11, "Therefore is judgment (first event) far from us, neither doth

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justice (second event) overtake us: we wait for light, (first deliverance,) but behold obscurity; for brightness, (second deliverance,) but we walk in darkness.—We roar all like bears, (under first invasion,) and mourn sore like doves (under second invasion). We look for judgment, (first deliverance,) but there is none; for salvation, (second deliverance,) but it is far from us."

Such is the effect of the natural despondency entailed by heavy and long-continued oppression; but, doubtless, the promises will be fulfilled, and gratitude, joy, and praise, animate every heart. It is, indeed, promised, when they earnestly seek the Lord,—lviii. 8, "Then shall *thy light* break forth as the MORNING, (first deliverance,) and thine health shall spring forth speedily; and thy righteousness shall go before thee: THE GLORY *of the Lord* (second deliverance) shall be thy *re-reward*," or be manifested in the evening; "then shall *thy light* rise in obscurity, (first invasion,) and *thy darkness* (second invasion) be as the NOON-DAY," ver. 10. "And I will cause thee to ride on the high places (or rule over the high mountains) of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it," ver. 14.

There is not, I believe, any part of the prophetic pages, but what may be confirmed and proved by the book of Psalms. All the writings of David appear to me solely composed concerning the afflictions of his people, which he foresaw would come upon them: and when these have answered their purpose, to purge away their dross; then does the eventual destruction of their enemies follow, and the consequent introduction of the latter-day glory take place. David commences his Odes xiv. and liii., "The fool hath said in his heart, There is no God." This is the blasphemous language of all the seven heads; for had they believed his existence, or discovered the revelation of his mind, they would have known that he would "avenge his own elect, who cry *day* and *night* unto him," which are the last times of trial. He describes their marks in the same language as does St. Paul, and then expostulates for God: "Have all the workers of iniquity no knowledge, who *eat*

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up my people as they eat bread, and call not upon the Lord," ver. 4. Their judgment is sudden and certain: "There were they in great fear where (before) no fear was; for God hath scattered the *bones* of him that *encampeth* against thee," ver. 5. There is evident reference in these words to the battle of Gog and Magog, predicted by Ezekiel, one of the leading traits of that vision being *their bones;* and equally so is it predicted of the last great event of St. John, of the enemy who comes up against the *camp of the saints,* and the beloved city.

In exultation of that event, David exclaims, "O, that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people, then shall *Jacob* rejoice, and *Israel* shall be glad." It is also evident that this is the second deliverance referred to, and that it is subsequent to the resurrection of the dry bones; for Israel is not gathered, as will appear, till after the restoration of Judah and his companions.

The comparative terms, of silver and of gold, are also employed to denote these two crises in their history, and the severity of the trials they are called to endure, with their purifying influence. It is evidently expressed in the twelfth Psalm; and is referred to by Solomon also, when he says, "the *fining-pot* is for silver, and the FURNACE for gold; but the Lord trieth the hearts," xvii. 3: and that he has something more in view than simply the refining of the precious metals, may be gathered from *Prov.* xxvii. 21, 22, in language only applicable to the prophetical events of St. John and Hosea: "Hell and destruction," or death, who have been proved to be the deadly symbolical enemies of the Jewish nation, "are never full; so the eyes of man are never satisfied. As the fining-pot for *silver,* and the furnace for GOLD, so is *a man* to his praise;" or, these symbolical trials perfect *the man* designed for the praise of Jehovah. Zechariah adopts the like figure, and evidently refers to the last days: "And I will bring the third part through the fire, and will refine them as *silver* is refined, and will try them as GOLD is tried: they shall

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call upon my name, and I will hear them. I will say, *It is my people,* and *they shall say, The Lord is my God,*" xiii. 9. It would be a work of supererogation to prove that these words are uttered of the Jewish nation: all the passages where these last expressions find a place, evidently refer to that people, and so also must the symbols of gold and silver.

The prophet Malachi observes the same language on the coming of the last messenger; and, be it remarked, before *He* who sent him comes himself, "He shall sit as a refiner and purifier of *silver,*" and the sons of Levi "he shall purge as *gold and silver.*" And it intends some severer trials for the sons of Levi, even at the first period; for they are to be purged as *gold* and *silver,* while the nation at that time are only symbolized as *silver.* This is evidently previous to the day that shall burn as an oven, when the "Sun of righteousness shall himself arise," and relates exclusively to the period when the messenger rules in his name.

David, in his sixty-eighth Psalm, which is undoubtedly prophetical of the full glory of the Redeemer's kingdom, when "he shall arise, and his enemies be scattered, and they that hate him shall flee before him," equally refers to the process they have undergone in the fire of their enemies. "Though ye have *lien among the pots,* (or the *seven* earthen crucibles of the tyrannical empire, as mentioned *Psalm* xii.,) yet shall ye be as the wings of a dove," the spiritual symbol of the Jewish nation, "covered with *silver,* and her feathers of yellow GOLD." These crises operate upon them, and fully purge away their dross; the first deliverance deciding their character of *silver;* the second perfecting them, as "GOLD," in which character they originally stood in the sight of God. It may be particularly noticed, that throughout the prophecies which concern the restoration of Judah and Israel,—the first event being decisively applicable to Judah, and not to Israel,—there will be uniformly found a progression of happiness, proceeding from that to glory, and predicted as arising

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from the deliverances effected on their behalf from the hands of their enemies. In the first instance the Lord seems to accomplish it by instruments, or by the messenger whom he raises up unto them; and in the second and last event, by his own Divine presence, and personal manifestation.

Most of the important prophecies, referable to these great events, speak of them as occurring "*in that day.*" It is, indeed, uniformly the language of all the prophets. In symbolical terms, a day would stand for a year; and, unquestionably, the day mentioned must be a symbolical day, whatever opinion may be entertained of it, whether one year or a thousand years: but it is morally impossible that such a multitude of events as are spoken of as occurring "*in that day,*" could be crowded even into the space of a single year; for "*that day*" applies both to the battle of Armageddon and the conflict with Gog and Magog, and all the intermediate events, too numerous to be mentioned. In some places, "*that day*" is also described as "*the great and terrible day of the Lord,*" and the "*great day of wrath of the Lamb;*" yet in those which concern the great battles of the Lord, as occurring in the *morning* and *evening* of "*that day,*" or "*day* and *night* of his elect."

It is obvious that some particular meaning must be attached to the different periods predicted by Daniel. The sitting of the first judgment unquestionably takes place at the close of the 1260 years of the papal horn; and at the end of the time, times, and a half, of the Mohammedan horn, the "holy people" also shall cease to be scattered. At the next predicted period of the 1290 years, leaving an interval only of thirty years, the Mohammedan "abomination which maketh desolate shall be taken away." During this period, therefore, supposing the holy people or the Jews to be restored to their own country, they will have to struggle with this viperous imposture; though the political power and dominion shall be taken away from its abominable abettors. The ensuing period of 1335 years

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only closes with announcing the reign of blessedness, which may be compared to the "still small voice" of Jehovah, which followed, not preceded, the "great and strong wind," and the "earthquake," and the "fire," in the enigmatical history of Elijah. The interval, therefore, including the first judgment to the taking away of the "abomination which maketh desolate," or of Mohammedism, I take to be the "great day of the Lord," or thirty years; for no event seems to be predicted after that period but the glory of Israel, and the sitting of the second judgment of St. John;—the first judgment agreeing with the Roman judgment of Daniel.

It is on the morning and evening of this "*great day*," as appears to me, that the two predicted events of the battle of Armageddon, and the conflict with Gog and Magog, are to take place. Nor is it less remarkable that Daniel, in his prophecy of the 2300 years, when predicting the cleansing of the sanctuary, and the ceasing of the transgression of desolation, (viii. 13, 14.) describes the period in unusual language, as "evening—morning." And, in the twenty-sixth verse, as if the vision embraced only one day, the interpreting angel states—"And the vision of the evening and the morning is true; wherefore shut thou up the vision, for it shall be for *many days*." The ancient, and even the present, day of the Jewish nation, but particularly the sabbath of Israel, which was commanded to be so observed, commenced in the evening, and closed at the same time the next day. As the vision, therefore, of Daniel specially relates to the cleansing of the sanctuary on the "evening-morning," it would appear as if the 2300 years pointed to the evening and the morning of that great day of the Lord; and that the sanctuary, though its cleansing may commence on the evening of that great day, will only be effectually purged at the close of it, when the evening returns again. This will yet more fully appear from the further discussion, when the commission of Nehemiah comes into question.

Such also seems to be the tenor of all the prophecies

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concerning these eventful times. Zechariah, predicting the future struggles of that day, observes, "And it shall come to pass *in that day*, that the light shall not be clear nor dark; the day shall be one known only to the Lord, not day nor night; but it shall come to pass that at evening-time it shall be light." No one imagines, I presume, that this prophecy intends a gloomy natural day, but simply that the judgments of God will still be manifest, and his interposition visible; though his designs will not be so fully appreciated, nor his glory revealed, as when "the Sun of righteousness shall arise with healing in his wings." Isaiah evidently predicts the same period, when he prophesies of "the chasing of *the chaff of the mountains* before the wind, and the rolling thing (or image) before the whirlwind;" and observes, "Behold at *evening-tide* trouble, and before *the morning* he is not. This is the portion of them that spoil us, and the lot of them that rob us," xvii. 14. The chasing of *the chaff* of the tyrannical image must be the last event of the oppressive times; for when the image is reduced to powder, the end of the tyrannical empires is certainly come, and the glory of the Lord then arises upon Israel.

In his burden of the desert of *the* SEA, and vision of the chariots of horsemen, and of asses, and of camels, or, as I conceive, of the dragon and beast and false prophet, as also in the burden of Dumah, when he again inquires concerning the night, "The watchman said, *The morning* cometh, and also *the night*: if ye will inquire, inquire ye; return, come," xxi. 12.; the prophet Isaiah evidently refers to both these memorable events mentioned; the one as occurring in the *morning*, and the other in the *evening* of that day. The prophecy itself concerns the threshing-time and the corn of the floor of the Lord God of Israel, when he hath put in his sickle and reaped, and commands the daughter of Zion to arise and thresh, declaring that he will make her horn iron, and her hoofs brass, denoting the kingdoms over which she shall reign. The watchman also gives the alarm as a lion: the very

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language employed by St. John concerning the mighty angel of the Apocalypse, who "cried with a loud voice as when a lion roareth;" and is likewise the language of Hosea, Amos, and Joel. "The Lord shall roar out of Zion;" which is also heard on the occasion of the same enemies coming against Zion; for then is "*the day* of darkness and gloominess, *a day* of clouds and thick darkness; as the MORNING spread upon the *mountains*, as a strong people set in battle array." Joel ii. 2.

The same events are evidently predicted by our Lord, as described by Matthew under the similitudes of *evening* and *morning*, which is otherwise stated by Luke, xii. 54, 56: "And he said also to the people, When ye see *a cloud* rise out of *the west*, straightway ye say, There cometh a shower; and so it is. And when ye see the *south wind* blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and the earth; but how is it that ye do not discern this time?" or, as Matthew expresses it, "the signs of the times," or the signs of his kingdom.

On the whole, therefore, it may be observed, that these events, terrible as they may appear at the time to the children of Israel, and which may seem as "obscurity," shall be to them as Isaiah prophesies, "*light*," and though as "darkness," shall be "*brightness*." "The Gentiles," declares the Lord, when addressing his people by the prophet, "shall come to *thy light*, and kings to the *brightness of thy rising*," lx. 3. He himself will give the call, and render it effectual by his life-giving voice: "*Arise*, for *thy light* is come; *shine*, for the *glory of the Lord* is risen upon thee," ver. 1; whilst as to their enemies at Armageddon, "darkness shall cover the earth;" and, as to Gog and Magog, "gross darkness:" "but (with reference to Israel) the Lord shall arise upon thee," on the first event; "and his glory shall be seen upon thee," on the second event, ver. 2. These observations will assist in the further discovery of truth, and aid in the better understanding of the other mysteries of the Apocalypse.

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TWELVE HUNDRED AND NINETY YEARS DURATION OF THE MOHAMMEDAN IMPOSTURE, A.D. 622—1873.

In the vision exhibited to the prophet Daniel, and in answer to his inquiry, chap. xii. 6. "How long shall it be to the end of these wonders?" it was replied, and solemnly sworn to, by the man clothed in linen, presiding over or upon the waters, "that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." In the preceding chapter the prophet had a full and explicit revelation made to him of the whole series of events, from the days of Cyrus to the very end of the indignation, and of the final destruction of that enemy who was to be the great troubler of Israel. It was in vain to expect deliverance for his people before the appointed time, because he had been assured, chap. xi. 36, "that the king shall do according to his will, and prosper till the indignation be accomplished." At the time of the end, however, the king of the South is to push at him, and the king of the North is to come against him with a mighty force, "like a whirlwind," the token of the last days, and prevail. Whether it be said of the king of the North, or of the wilful king, that "he shall enter also into the glorious land, and overthrow many countries," has been much doubted; but being an event to occur at the time of the end, it is most probably spoken of the king of the North, who is thus to wrest the Holy Land and Egypt from the hands of the "wilful king," and obtain possession of "the treasures of gold and silver," and the precious things of Egypt, or secure the exercise of their power and influence. It is very probable, considering the tokens which distinguish the Jewish nation, that the expression, "he shall have

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power *over the treasures of gold and silver,*" refers to that people, then restored to Palestine, as that of the "*precious things* of Egypt" does to the land of Egypt; Ethiopia and Libya being ready to second his efforts. The invasion is evidently against the *wilful king*, and the rescue must be in favour of the people mentioned: for it is this which stirs up the wrath of the monster, who then comes to "his end." The tidings out of the North and out of the East, refer, I conceive, to the other parts of his empire who revolt from his authority, and excite his fury; and he then plants his tabernacles in the glorious Holy Mountain, determined to crush at a stroke those who created his troubles.

RESURRECTION OF THE DRY BONES.

It is at this time that Michael the Archangel stands up in behalf of the people of Daniel, and delivers them, "every one who shall be found written in the book." Some tokens of the mighty Angel have been already noticed, as predicting that the Deliverer of Israel was to arise out of the North; and a similar event seems intended in this place. It is, I think, undoubtedly a resurrection to political life; and the moment of this invasion of the wilful king by the king of the North, appears to be seized to plant the holy people again in their own country: for as their power had been subverted, and their land enslaved by the tyrannical powers, the standing up on their behalf necessarily supposes a deliverance from those tyrannies, and a resumption of their former power and ancient inheritance. The mysterious times must have vanished, and the scattering of Israel must have been accomplished, when this invasion by the king of the North takes place.

The symbolical tokens of Daniel's twelfth chapter, ver. 1—3, clearly comprise, to my mind, two events; the regeneration of their country and the renewing influences of the Holy Spirit. The tokens of the last day are a "new heaven and a new earth;" and these take place when the

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"heaven and earth" of the tyrannical times pass away. The testimony of Christ concerning his second coming, and the treading down of Jerusalem till the times of the Gentiles were fulfilled, is to the same point, when he declared that "*heaven* and *earth* should not pass away," or the tyrannical powers should not cease, till his words concerning his people were fulfilled. In the establishment of the fifth universal kingdom, the old heavens and earth do however pass away; and as they cease, according to the prediction of Christ, when Jerusalem is no longer to be trodden down; the prediction of Daniel, when Michael the great prince stands up in behalf of his people, is virtually the creation of the "new heaven and new earth."

The tokens of Daniel agree with these symbols; for it is said that "many that sleep in the *dust of the earth* shall awake; some to *everlasting life*, and some to shame and everlasting contempt." Now there are two signs in these words, which denote the last times of the tyrannical empire; and the life and contempt must be interpreted accordingly. The *dust* of the *earth* evidently intends, I conceive, the destruction of the tyrannical image, which is to be pounded to dust; and the Roman *earth* is its last tyranny. I consider it, therefore, to be a prediction of the "new earth" about to be formed, and the everlasting life connected with it to be the everlasting glory of the kingdom. It is not improbable, from considering the first judgment of St. John, which judgment, however, seems to be specially confined to the territory of the European beast, but that there may be also literally a partial resurrection from the dead (for "many of them" does not imply all) of Jewish patriarchs and apostles, symbolized by the forerunner of the Saviour, whom he is to send before him, on behalf of the Jewish nation, in the great and terrible day of the Lord; as there evidently is of martyrs and saints to judge the adherents of the beast: but whether this be the fact or not, the rising from the *dust of the earth*, as predicted by Daniel, doubtless intends a political resurrection of the Jewish kingdom, and depends on the breaking to pieces of the symbolic image.

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This will be more manifest from considering the next verse, which equally declares the creation of the "new heaven:" "And they that be *wise* shall shine as the *brightness* of the firmament; and they that turn many to *righteousness*, as the *stars* for ever and ever." That kingdom, or "new heaven" and earth, which the apostle Peter anxiously looked for, was one "wherein dwelleth *righteousness*." The moon and *stars* we know to be symbols, which describe the ecclesiastical or spiritual powers; and the promise to the Jewish nation by the prophet Isaiah, is, "the Gentiles shall come to thy light, and kings to the *brightness* of thy rising." These three tokens, "*brightness*, *righteousness*, and *stars*," from as many express prophecies, all of which it may be proved concern the Jewish nation,—and it cannot be doubted that the prophecy of Daniel equally affects their interests,—prove to my mind that they denote also the creation of the "new heaven" of the last days, and foretell the kingdom of their Messiah, which is to endure *for ever and ever*, and that "*the wise*" will then have the spiritual government. Whether Daniel will rise and stand in his lot at the end of the 1260, or 1290, or 1335 years, does not seem certain; but that he does appear at the end of the 1335 days cannot, I think, be questioned. And if the 1260 years are, as I imagine, to be calculated by Mohammedan times, and by the duration of their empire, that great event rapidly approaches.

It has been observed, that the last future universal empire will be composed of seven kingdoms or states; its spiritual condition is equally described by the "seven golden candlesticks:" this will very shortly appear in its more precise characters, as well as in its triple division, which has been already noticed. Solomon has also prophesied of the future spiritual temple, and wisdom is its symbol: "*Wisdom* hath builded her house; she hath hewn out her *seven* pillars;" and her character is contrasted with that of the foolish woman, or the old ecclesiastical heaven, who has her chambers of *death*, and her guests of *hell*,—the characteristics of the Papal apostasy and Mohammedan abomination:

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"the wise," therefore, of Daniel's prophecy, who are to "shine as the brightness of the firmament, and as the stars, for ever and ever," are the future rulers of the spiritual temple in the Jewish firmament.

Of the resurrection to political or secular life, the prophet Ezekiel has borne ample testimony, to whom, as well as to Daniel, the event appeared at first impossible. A degree of unbelief appears to have so prevailed on the mind of the latter prophet, as to have induced a reiteration of the question, when he said, "O, my Lord, what shall be the end of these things?" It was a second question proposed by Daniel, to ascertain what should occur after the expiration of the mysterious times; for undoubtedly it follows the answer to the first inquiry: but no answer is given, but the assurance of his standing in his lot at the end of the days, and of the taking away of the "abomination that maketh desolate," at the close of the 1290 days.

In the prophecy of *Ezekiel*, chap. xxxvii., the symbolical resurrection of the house of Israel is clearly spoken of. When, by the command of God, the prophet had prophesied to the dry bones, bone came to his bone; they were clothed with sinews and with flesh, and they stood up an exceeding great army. Then said he unto Ezekiel, "Prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your *graves*, (they had been before despairing, see ver. 11,) and cause you to come up out of your *graves*, and bring you into the *land of Israel*. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you up out of your *graves*, and shall put my Spirit in you, and I will plant you in your own land: then shall you know that I the Lord have spoken it, and performed it, saith the Lord." The resurrection of Israel to future life, so far then from relating to the final day of retribution to the wicked, and recompense to the righteous, is evidently a prediction of the blessings about to be poured out on the house of Israel. *The graves* are, undoubtedly, the tyrannical monarchies, which had swallowed up Israel, and are also the distant countries

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amongst which they had been scattered, and from which their miraculous collection and deliverance is as aptly figured by the symbolical *resurrection*, as that of a putrified dead body from the grave itself. This figure, contained in the verses now quoted, will be duly appreciated by a reference to ver. 21, *22*, and to a corresponding passage in the preceding chapter, ver. 24, 25: "For I will take you *from among the heathen*, and gather you out of *all countries*, and will *bring you into your own land*. Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness; and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will be your God, and ye shall be my people." A comparison of these passages undoubtedly determines the meaning of the word "*graves*."

But in this vision of the dry bones, there is also a special reference to the means by which their deliverance is to be effected, and which shows the propriety of the explanation given to the time of sealing, as revealed to St. John, and its proper application to the present prophecy; the vision of the sealing being of the same nature with the prophecy now in question, except that the conversion of the sealed of St. John first takes place, and the four winds afterwards operate in their favour: but, by Ezekiel, the winds first effect their restoration, by the command of God, and afterwards he pours out his Spirit on them. These circumstances prove the events to be distinct and separate: the winds, however, are the political *breath* by which they live, and the pouring out of the Spirit upon them, is their conversion. But it is also worthy of remark, that Ezekiel did actually prophesy twice,—first to the *dry bones*, and then to the *winds*, before the house of Israel stood up that exceeding great army. In the ninth verse, the prophet states, "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say unto *the wind*, Thus saith the Lord God, Come from the *four winds*, O *breath*, and *breathe* upon these slain, that they may live." The effect is, that they stood up an exceeding great army. The symbolic breath

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in this place certainly does not typify the Spirit of God, but is to proceed from the winds of the tyrannical monarchies, so represented when they originally strove upon the great sea, and the kingdoms rose into existence; for the effect is, the bones of the house of Israel stood up an exceeding *great army*. Had their spiritual regeneration simply been intended, a different figure would, undoubtedly, have been employed, even "the breath of the Lord," or the "new heart," predicted, or, as when it is said of the two witnesses who rise to heaven, out of the hands of their enemies, "the *spirit of life* from God entered into them, and they stood upon their feet. And they heard a great voice from heaven, saying unto them, 'Come up hither.' And they ascended up to heaven in a cloud, (or with power,) and their enemies beheld them," *Rev.* xi. 11, 12.

It has been already observed that God works by means, and accomplishes his purposes by human agency. This is, I think, an instance of it: for, on considering the prophecy of Zechariah of the *four carpenters*, who are to break and scatter the four Turkish horns; and the Revelation of St. John, when, at the time of sealing, the *four winds* are to be holden, till the children of Israel are sealed, and prepared to enter on their change of state; it cannot be a question, I conceive, but that these symbols predict the same thing, and refer to one event; and these I imagine also to be signified by the king of the North, and, perhaps, the king of the South, in their invasion of the territories of the "wilful king," at the *time of the end*, when Israel is to be established.

Unquestionably, the Jewish nation, or a part of them, will have been restored to Palestine, previous to the battle of Armageddon. This last event occurs at the close of the times of the Roman beast, which then is more especially brought into judgment; the lives of the rest of the beasts being spared, and then permitted to continue during a *time* and a *season*, to be limited. The event of the battle evidently places the tribes of Israel, or Judah, and his companions of the house of Israel, in undisturbed possession

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of Judea. A period, however, of thirty years being predicted in *Dan.* xii. 11, when another great event is to come to pass, some other crisis of the nations is to be sought for. This event is, I think, connected also with the return of the ten tribes, as predicted by Ezekiel; for they are to be brought together, as the stick of Joseph, and made one nation with the stick of Judah and his companions already settled in the land of Israel.

It is manifest, from a consideration of Isaiah's prophecy, chap. xi., which has been before brought under review, that the Jewish nation,—not at this time, I presume, from the love of conquest, because the principles imbibed under their new governor are foreign to the common usurpations of men, but, probably, in their zeal for the Lord of hosts, and perhaps from the accession of numbers from all parts of the earth, being wrought upon by a Divine power, and hastened to return by the nations amongst whom they dwell,—are not content with the extent of their then dwelling-place, and do, therefore, agreeably to the promise of enlargement, break forth on the right hand and on the left, "fly upon the shoulders of the Philistines towards the west, and spoil them of the east together:" so that the promise will be accomplished, their "dominion shall be from *sea to sea*, and from the *river* to the *ends of the earth*."

This is no common question, nor would these great and glorious promises be applied to the Jewish nation, were I not convinced that the prophecy now referred to in particular, as well as many others of a similar nature, were designed to show the extent of the Jewish kingdom, under, probably, the personal reign of Christ, or his precursor Elijah, rather than to be taken in the sense usually ascribed to them, as denoting simply the influence of Christianity throughout the world. On the contrary, I feel thoroughly convinced, that the empire predicted is an empire to succeed the tyrannical kingdoms, and to be taken in the same sense, of territorial possession and universal sovereignty, temporal and spiritual. In considering the

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state of the present Turkish Empire, as it respects its Asiatic provinces, the very expression may be justified; but, in the extended influence of the Jewish nation upon the world at large, there remains much to be said, which will prove that influence to be almost boundless.

What then is the prophecy which indicates another crisis likely to arise and affect the interests of the world after the battle of Armageddon? This I conceive to be contained in the second answer to Daniel's inquiry concerning the prophetic times, and is thus expressed:

> "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." ver. 11.

The second question addressed by the prophet to the angel, was to know *the end of these things;* and the answer must therefore be taken, not only as pointing out the commencement, but the termination of the times. The oppression of the Jewish and Christian nations, and the compulsion employed by Mohammed to establish his abominable creed and sinful religion in the place of that of the Redeemer, have been considered as the "taking away of the daily sacrifice, and the setting up of that abomination;" and the 1260 years of the mysterious times of indignation have been calculated from the original epoch of the Mohammedan era, May, 622. We must, therefore, to be consistent, calculate the one thousand two hundred and ninety days upon the same principle, *i. e.* by lunar instead of solar years, agreeably to the customs of the nations who hold with that abomination. These years will find their termination in 1873.

The dragon has been considered as a symbol, at the present time, of the Turkish power; that power succeeding to the dominions of the Greek emperor, and rising to imperial pre-eminence on the capture of Constantinople, and subversion of the Greek Empire. The same power is equally predicted under the symbolic leviathan, who acts

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in concert with the marine dragon, as lately observed. Not only has his fate been predicted under the general expiration of the mysterious times, and of the 2300 years, "when the sanctuary is to be cleansed," but also on the expiration of the day, month, and year, or 391 years, from the loosing of the four angels bound in the great river Euphrates. Accordingly, being found in conflict at the battle of Armageddon, he there meets his punishment: but his political and not spiritual binding was then more particularly predicted. Mohammedism still remains, and is the subject, apparently, of the present prophecy. The lives of the other beasts were spared, but their power was taken away: this seems to be the very event spoken of by Daniel, and defines the time and season during which their lives were to be spared. And it is somewhat remarkable, that the kingdoms of the other beasts are avowedly Mohammedan; those parts only of the universal empire, which compose the territory of the Western beast, being of a different religion.

When the Redeemer first appears in vision to the honoured Apostle, the style and title in which he proclaims himself is, "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, and have *the keys* of HELL AND OF DEATH," *Rev.* i. 18. I have long been persuaded, that when this last expression was introduced, as denoting the objects over which he exercises his power, by the symbol of "the keys," something very different from the common acceptation of the terms was intended. The volume of the Apocalypse is a book of symbols; and though every word is not to be tortured to produce a different meaning from its literal and grammatical sense, yet is a due consideration of every word, whether it is to receive a symbolical interpretation or a literal meaning, necessary, in order to obtain a right view of the subject. The exposition of the first four seals, as emblematic of the four tyrannical empires, I cannot doubt, has already received a correct interpretation; and the medium has thus been afforded of ascertaining the proper

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signification of these very important words, "DEATH *and* HELL." They recur under the fourth seal: "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was DEATH, *and* HELL followed with him." In symbolical language, the possession of the keys denotes a power over the things or beings to which they relate. The fourth horse then has two riders, which go forth to execute their tyrannical purposes; but with this stipulation, virtually addressed to each of them by the possessor of the keys, "Hitherto shalt thou go, and no further; and here shall thy proud waves be stayed." The riders fitly represent that state to which Christendom has been reduced during the past mysterious and afflictive times; by *Death*, in the Western Empire, when the mouth speaking great things was given to the beast, and carried on his desolations by enslaving the bodies and ruining the souls of men; and by *Hell*, when the commission was given to the angel, who had the key of the bottomless pit, to let out the Saracenic locusts, with their chief, Abaddon or Apollyon, to lay waste and destroy the Christian Empire in the East, under the fifth trumpet, and to possess himself of the sacred territory of Judea.

No other mention is made of the *key of hell*, till the angel again descends from heaven with it in his hand, after the battle of Armageddon, binds the dragon, and secures him during the symbolic period of a thousand years. As commentators are agreed that the Mohammedan imposture arose when the key of hell was used to open the bottomless pit; the dragon being bound in that place at the time it is again used, manifestly denotes that the Mohammedan impostor is then bound, he being the last party which occupies the territory of the symbolic dragon. He is again loosed, stirs up Gog and Magog to invade and besiege the camp of the saints, and the beloved city, and on this occasion meets his final doom. The symbolic terms *death and hell* are not again brought under review

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till, at the judgment, which immediately closes the scene, they are called upon to deliver up the dead which were in them; and are then for ever cast into the lake of fire. But, if death and hell are to be taken as literal, and not as symbolic terms, in what sense can *hell* be said to be thrown into the lake of fire? It is an inconceivable paradox. The identity, however, of the Papal apostasy and Mohammedan imposture has, I think, been clearly established with the symbolic terms *death and hell;* and to affix any other meaning on them, seems to me to involve the prophetic pages in ten-fold confusion. The time of judgment ensues, —the reign of blessedness commences,—and the canon of prophecy is for ever closed.

THE FIRST JUDGMENT.

We are now entering upon a vast and, I believe I may say, an altogether new and unexplored field of interpretation. It has required some effort to submit to the critical examination of men, whose minds have long meditated the pages of prophecy, and yet have decided differently, those views which I have embraced, being so essentially different from the hypotheses which they have so vigorously maintained. Nothing but a firm and irresistible conviction of the truth on my own mind would have induced me to enter the lists; but if the sentiments I have to offer be received in a spirit of candour, and are weighed in the balances of the sanctuary, then, I feel persuaded, they will establish themselves as consistent with truth, and as revealed in the Sacred Canon.

The answer given to Daniel unquestionably supposes the continuance of the Mohammedan imposture during the elongated period of thirty years beyond the mysterious times: but as the dragon is bound after the eventful struggle at the battle of Armageddon, and he is the prime supporter of that falling cause, one inference may, I think, be at least deduced, that, during that time, no new converts shall be made to that abominable imposture. The

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dragon is also an imperial power, uniting in his form the regal as well as the sacerdotal offices; and as at the same eventful crisis his dominion is taken away, though his life may be said to be spared for a season and a time, it is easy to imagine that, as the Judaical empire is to be established and enlarged, agreeably to the predictions of the prophets, and the nation are to be put in possession of the territory in its largest extent, promised to their progenitor Abraham, the adherents of the dragon will also be driven back to their former possessions, and the space formerly occupied by them be the dominion of the favoured and exalted nation. Upon the opening of the bottomless pit, the Arabian locusts sallied forth: the binding, therefore, of the dragon in the same pit evidently portends their return to their original possessions. The dragon, who is also denominated the old serpent, the devil, is the head both of the Saracenic and Turkish invaders; the leader of both armies being Abaddon or Apollyon. At the sounding of the sixth trumpet the Turkish dynasties also were loosed, and bounded from the great River Euphrates on the Eastern territory; but, under the sixth vial, the waters of the same river are dried up, to make way for the Israelitish kings. Evidently, therefore, the drying up of those waters denotes their being driven back to the boundaries from whence they proceeded, or else their absorption among the nations. In either way the dragon may be said to be bound. He is, however, cast into the bottomless pit, an event decisive of the overthrow of his power, and is loosed only for a little season at the expiration of the thousand years.

But these thousand years are a period of judgment; for it is evident, on a careful examination of the revelation, that *the thrones* are set at the commencement of the period, and "judgment was given unto them," *Rev.* xx. 4; that is, to those who sat on them. These judges are described as "the souls of them that were *beheaded* for the *witness of Jesus*, and *for the word of God*, and *which* had not worshipped the beast, neither his image (or false

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prophet), neither had received his mark in their foreheads or their hands; and they lived and reigned with Christ a thousand years." Dean Woodhouse renders the words "*and which*" as "and whosoever;" other writers, "and as many as," had not worshipped the beast, &c. If either of these latter renderings be retained, it would certify the resurrection to be more general than as first supposed; still it would be confined, I conceive, to those who had been under the dominion of the beast: it would, however, be a more signal mark of triumph, if those only who had been *beheaded*, or had suffered, under the tyranny, rose, and judged upon the occasion. And this I am firmly convinced is the real signification of the words; and, from the use of the terms "beast, image, and mark of the beast," that the judgment relates only to Europe, and consequently the resurrection also.

By the marks of the judges, they being "beheaded for the *witness of Jesus* and for the *word of God*," I conceive both Jews and Christians are denoted; all who have suffered conscientiously for the cause of God, and who have protested against the abominations of Popery; because a distinction is made between the witnessess of Jesus, and those who were beheaded for "the word of God," under which latter term the Jews appear to me designed as the venerators of that word, and as those to whom the oracles of God were committed. This distinction is still more evident on reference to the history of the papal harlot, as she is said to have been "drunken with the *blood* of *the saints*, and the *blood* of *the martyrs of Jesus*." Not only are they now the judges, but it determines also the connection of this first judgment of St. John, and evidently confines the scene of it to the Papal Empire; and synchronizes, therefore, with the Roman judgment of Daniel. If the judges consisted only of Christians, it is not probable that the term *blood* would have been twice repeated. To me, therefore, it appears obvious, that *the saints* and the *martyrs of Jesus* are distinctly different persons; and, as Daniel has expressed the Jewish nation by

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the term "*saints,*" it must, I think, belong to them also on this occasion. The same distinction obtains between the witnesses for Jesus, and the witnesses for the word of God. The reference to the *souls* of the martyrs intends, I think, a literal resurrection from the dead; including the reunion of the soul with the body, then rendered incapable of ever dying again; and is justified by the expression of the apostle Paul, 1 *Thess.* iv. 16, 17: "The *dead in Christ* shall *rise first,* then we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." The martyrs are, however, distinguished from the general body of the faithful dead, and have the conspicuous privilege conferred upon them of rising as the "first-fruits," preceding the harvest of the general resurrection of believers, who will also doubtless rise before the wicked or ungodly dead; for they *come with Jesus.*

In submitting this passage of St. Paul, I am not the less convinced that this second coming of Christ in the clouds of heaven has no relation to the first judgment, which is only the prelude to the establishment of his universal kingdom. The seventh vial was poured out into *the air,* and its effects are universal; but the first establishment of the kingdom, as the subsequent pages will, I imagine, disclose, is in spirit, and not in power; the morning star which precedes the rise and full blaze of the sun of righteousness. Even when the seventh trumpet sounds, and notwithstanding the declaration, that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," he is yet celebrated as "he who was to come." As the seventh vial was poured out into the "air," and air denotes universality, the expressions of St. John and St. Paul probably intend the same thing; and that Christ and his saints will come, when, by the agents employed, his kingdom is established. There is abundant reason to suppose his personal presence on earth; for, "as we have seen him go into heaven, he shall so come in like manner," and "whom the heavens must receive until the

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time of the restitution of all things, as spoken by the mouth of all his holy prophets;" then, if we reign and dwell with him, we shall be satisfied with the fulness of his joy, and drink of the rivers of his pleasures for evermore.

But, it is further observed, "the *rest of the dead* lived not till the thousand years were fulfilled. This is the *first resurrection.*—On such, the *second death* hath no power." It is important to notice the term *second death,* because the *first death* is not mentioned. The phrase second death occurs again only at the close of the second series of judgment, after the battle of Gog and Magog, and the casting of death and hell into the lake of fire; and it is then stated, "this is *the second death.*" The sentencing, therefore, under the first series of judgment, must be the *first death,* as the living again of the martyrs and the followers of the cross, in contradistinction to the adherents of the beast, who must be supposed to continue as they fell under the sentence of condemnation, is said to be "*the first resurrection.*" A further view of that remarkable phrase, "but the *rest of the dead* lived not till the thousand years were fulfilled," will elucidate the difficulty, and decide the character of the expressions.

For this purpose it will be necessary to consider the collateral prophecy of Daniel, chap. vii. 11, 12: "I beheld till *the beast* was slain, and *his body consumed,* and given to the burning flame (the first judgment). As for *the rest of the beasts,* they had their dominion taken away, but their lives were prolonged for a season and a time;" the second judgment must therefore be necessarily supposed to ensue. Here then is the distinction, to my mind, evidently to be perceived. The fourth beast only receives his judgment at this time; the judgment of the *other beasts,* or rest of the beasts, is suspended, but will as certainly take place, being reprieved only according to the good pleasure of the Omnipotent Judge for *a season and a time.* The prophecy of Daniel will doubtless find its corresponding testimony in the Apocalypse of St. John; but if it be not under the series of the first and second judg-

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ments in the twentieth chapter, it is no where to be discovered. The first series of judgment contained in *Rev.* chap. xx. 1—6, is therefore the trial and judgment of the fourth beast under his rider death; and that it is Europe, and not Asia, that comes into judgment will be manifest; because the *martyrs*, and those who had *not* received the *mark of the beast*, ascend the thrones; and the adherents of the *beast* only are arraigned as the culprits. The second series of judgment, chap. xx. 11—15, it is equally manifest, is that of the other beasts and the dragon, or *hell*, and, when sentenced, are the words recorded, "It is the *second death*."

The periods of judgment are, therefore, *the season and the time;* and I conceive it utterly impossible that *the season* and *the time* can be any other than the two prophetical periods so distinctly pointed out by the same prophet, or by the angel who interpreted them to him; that is, of thirty years to the extinction of the Mohammedan imposture, and of forty-five years to the perfect fulfilment of prophecy, and the endless reign of blessedness. The papal apostasy, therefore, only receives its final and irrevocable sentence at the close of the tyrannical period of forty and two months, or 1260 years: but, if so, these two periods of Daniel must correspond with those of St. John: and it is natural to infer that, as the fourth beast of Daniel is judged at the end of the 1260 years, the Roman apostasy is then also judged. Mohammedism being taken away at the end of the 1290 years, the second judgment must be the taking away of that imposture, and the sentencing of the other beasts. It will, therefore, probably appear that these two judgments of Daniel correspond precisely with the first and second judgments of St. John.

THE MILLENIUM.

We are now arrived at that stage of prophecy in which it will be proper to endeavour to attain some understanding of what is intended by the mystical period of "*a thousand years.*" Without a perfect knowledge of what

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the Scriptures say on the subject, we shall be lost in the sea of conjecture and uncertainty, and sink irretrievably in the vortex of disappointment and despair. The doctrine of the Millenium has agitated the Christian world from the first promulgation of the Apocalypse, and found its early friends in some of the first fathers of the church. It has proved the source of consolation to many desponding minds, and has supplied food for the imagination of those who have fondly, and not unwarrantably, anticipated the establishment and extension of the Redeemer's kingdom upon the earth. I should be sorry wantonly to invade their celestial territory, or undermine the foundation on which they have built their hopes; but, in the pursuit of truth, all minor considerations must be forgotten, and the prevalence of what is revealed be the sole aim and end of the expositor.

If the doctrine of the Millenium, as generally understood, be the subject of revelation in the Apocalypse, it is not from one insulated passage of Scripture that its verity is to be ascertained; because, on all other subjects which concern the prophetical times, the God of heaven has revealed his mind and will to his servants the prophets, in former ages, and by divers communications; and I would instance, as positive proofs, the prophecies concerning the four empires, by the use of an almost infinite variety of symbolical representations; and the predictions concerning the Jewish nation, the Redeemer's kingdom, and the new heaven and the new earth. From past experience, therefore, we have the best grounds to expect a repetition and confirmation of the prophetical evidence, if the Millenium, according to the general opinion entertained of it, be a doctrine agreeably to the Divine mind.

The ancient Jews, who abounded in traditions, many of which are certainly entitled to high respect and veneration, as probably flowing from authentic sources, as well as many of their learned Rabbinical scholars, entertain an opinion of the typical nature of the days of the week; and, from their own history and the age of the world, deduce

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the conclusion of a sabbatical rest of a thousand years, symbolized by the sabbath. Whether this opinion be well or ill founded, it is a point worthy of consideration, being generally received among them as little less genuine than their own sacred scriptures: but credit must be given to it only as confirmed by the sacred pages. The tradition so universally held among the Jews, no doubt influenced the minds of the first Jewish converts, and through them the successors of the Apostles; but, like many other traditions, has been rejected as fabulous by another body of Christians, equally respectable and worthy to be believed; and we may rest assured that, had there been any thing worthy of credit, or that could be considered as a Divine revelation, some one of the prophets, or of the sacred historians, would have recorded it for the instruction of future ages. I would refer, however, to Mede for more full information of the ancient opinions upon this subject, and would only give the substance of the celebrated traditions of the most learned Jewish Rabbies.

In speaking of the duration of the world, their eminent men assert, "The world doth continue six thousand years; two thousand before the law,—two thousand under the law,—and two thousand the days of the Messiah." And then in reference to that day of sabbatical rest, *Isaiah* xii. 11—17, "And the Lord alone shall be exalted in that day," that is, they continue, as if he had said, "The Lord shall be king over all the earth." On this Mede observes, "that the ancient Jews did understand that day to be the day of judgment, and the kingdom of the Messiah; and did define the space of a thousand years to be the day of judgment." Now there can be no question, upon a consideration of the second chapter of the evangelical prophet, that "*that day*" is the day of Israel's restoration, of the establishment of the Messiah's holy mountain above the mountains of the world, and of the period when he "shall arise to shake terribly the earth;" when "the loftiness of men shall be bowed down, and the haughtiness of men shall be made low,"—and when the day of the Lord of hosts

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shall be upon every high *mountain*, and *hill*, and *tower*, and *fenced wall*, and *ship*, and *picture;* upon every thing, in fact, which may be supposed to be symbolized under these prophetic figures, and be then brought into desolation. St. Peter, in his epistle to the converts of his day, addressing them on this very subject, observed, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as *one day*," and that day is undoubtedly a day of judgment. It has, however, appeared that the dragon is bound only during the period of the first judgment, and that period of judgment to be the thirty years, when he is again to be let loose, and receive his final condemnation; the rest of the beasts being then judged, and the Mohammedan infamy extinguished.

The opinion of the Jews, therefore, founded upon a thousand years of the world, and the typical week, receiving no positive sanction from Scripture, and being deduced only from the expression in the prayer of Moses, as recorded *Psalm* xc. "A thousand years in thy sight are but as yesterday when it is past;" and from Isaiah, "The Lord alone shall be exalted in that day," is entitled to no more attention than we ourselves are able to bestow on it, having the same records as they had, by which to form our judgment; for the puerile notions that because the spirit of prophecy had declared that "the Lord alone shall be exalted in that day," therefore that day, judging from the age of the world, must be a thousand years; and concluding, because many of their institutions were typical, therefore the days of the week must be typical also, are points scarcely deserving of notice. St. Peter, in his address to the Jewish believers, doubtless unfolded the certain coming of the Lord; and seeing it at a distance, when probably the Jewish converts expected it to be near, as the Apostles themselves did when they questioned the Redeemer while he was upon earth, assured them of the certainty of the event; but that time in itself was of no amount in the sight of God. This likewise seems to have been the intent of Moses or the Royal Psalmist, inducing

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believers, like themselves, to look forward to a distant age for the complete fulfilment of all the promises of mercy, and the future glory of their nation. That David understood the nature of the tyrannical kingdoms which were to be established, many of his sacred odes bear abundant testimony. Some have been noticed already, and others will supply matter for further consideration. But I will venture to affirm, that David and Peter had no other period of time in view than *the great day of the Lord;* and that the Revelation of St. John must therefore be taken in the same sense in which all the other prophets understood it, more fully and explicitly revealed as it is, with regard to time, by the prophet Daniel; to whose veracity, accuracy, and intelligence, more abundant testimony cannot be afforded, than the declaration of the Redeemer, that the things on which he condescended to give explanation to his disciples *must come to pass,* as had been *prophesied of by Daniel,* and agreeably to what had been already recorded.

Peter, having asserted that "one day is with the Lord as a thousand years, and a thousand years as one day," and declared that the Lord was not slack concerning his promise, as some men count slackness, immediately directs the attention of the disciples to that emphatic day which was the subject of all the prophecies, and clothes his sentiments concerning it in the same symbolical terms as other prophets have done,—"But the *day of the Lord* will come *as a thief in the night.*" This is the language of St. John, when the battle of Armageddon is predicted; and of the Evangelists, when they record the parable by which our Lord illustrated his second coming. The same signs attend it as are predicted under the sixth seal,—a synchronical event with the battle of Armageddon, and are as specifically noticed by Peter, when he speaks of that day, "in which the heavens shall pass away with *a great noise,* and the elements shall melt with fervent heat." These are undoubtedly the *ecclesiastical heavens* of the old system, and a *great noise* denotes war; for, as the

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scenery refers to heaven, it is the noise of thunder, which we have seen is a symbolical token of war. When the harlot of St. John is to be destroyed, the ten kings are said to hate the whore, to eat her flesh or riches, and burn her *with fire*. Now the means adopted by the kings are political, not spiritual, and denote the same thing as the great noise of the ecclesiastical firmament; the symbols being appropriate to the diversity of the description. "The earth also, and the works that are therein, shall be burnt up." These are the same judgments predicted by the Evangelists, upon the earth and sea; and by St. John, in his sixth seal, upon the kings of the earth, and on the mountains and islands, and on the sun, moon, and stars, of the ancient system, when the "great day of the wrath of the Lamb" is come; or on the beast, dragon, and false prophet, at the battle of Armageddon; and by the sitting of the two judgments. When these elements are dissolved and burnt up by the symbolical fire, to which St. Peter refers, then it is that the "new heaven and new earth" are to appear, "wherein dwelleth righteousness:" and exactly in the same way does St. John describe the "heaven and earth" of the old system, as passing away before the presence of Him that sat upon the throne, which are superseded by the creation of the "new heaven and new earth," or of the New Jerusalem, with its glorious sun and moon, and which clearly constitute the reign of blessedness of Daniel, on the expiration of the 1335 days.

St. Peter agrees, therefore, perfectly with Daniel and St. John; and it is evident that, whether the thousand years of Peter, or the thousand years of St. John be considered, no more is intended than "the great day of judgment" of the Lord. But as the mysterious times of Daniel pass away at the end of 1260 years, and Mohammedism is to be taken away at the end of the thirty succeeding years, and as the reign of blessedness commences at the end of the next period of forty-five years; that the "great day of the Lord" is bounded on the one side by

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the 1260 days, and on the other by the termination of the elongated period, most probably of the thirty years, but in its utmost latitude, of seventy-five years; the interval must, therefore, be "the great day of the Lord," and the session of the first and second judgment; for Daniel records no event beyond the 1335 days, but the promise of his own standing "in his lot at the end of the days;" nor St. John, beyond the creation of the "new heaven and new earth."

The royal psalmist, I think, unquestionably refers to the same eventful period. When he enters on the consideration of the "thousand years," he precedes it with a remark equally to the point,—"Thou turnest," or givest up, "man to destruction; and sayest, Return, ye children of men." xc. 3. Here then the mysterious times are dissolved, in which the tyrannical powers of the earth, the symbolic mountains and earth of which he had been before speaking, have exercised their wrath. He looks forward to that day, when the invitation is given to his people to return to their Lord; and, though then distant, believed the promise, and asserts the source of his confidence in God. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night," ver. 4, and immediately enters on the judgment of their enemies. "Thou carriest them away as *with a flood* (or by a mighty wind); they are as a sleep: *in the morning* they are like grass which groweth up. *In the morning* it flourisheth, and groweth up; *in the evening* it is cut down, and withereth," ver. 5, 6. There is evidently the same allusion to the morning and evening of that great day of judgment; on which day many considerations have already been adduced to show, that the fall of all the enemies of God and his people will take place in the morning and in the evening. Thus when the enemies surround Zion, "God shall rebuke them, and chace them as the chaff of the mountains before the wind. And behold, at *evening-tide* trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that

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rob us." *Isaiah.* And again, "at evening time it shall be light," as asserted by Zechariah.

David closes his consideration of the subject with an ardent prayer: "Make us glad according to the days wherein *we have seen evil,* and the days wherein *thou hast afflicted us.* Let thy work appear unto *thy servants,* and thy glory unto their children. And let the *beauty of the Lord our God be upon us.*" When he offers up his petition, "Return, O Lord, how long, and let it repent thee concerning thy servants," or speaks of the days of affliction, it is obvious that he does not refer to his own times, which were times of prosperity, nor to the days of a man, however prolonged; for of what use to that individual would be a sight of the glory of God to their children. It was his desire, like Daniel, to stand in his lot at the end of the days, and with his own eyes to behold the work of the Lord; and it is evidently, therefore, a prophetic view of the times of desolation, to be succeeded by a glorious time of rest and happiness, brought in by the morning and evening of that great day of judgment, when their enemies are to be swept away as *with a flood;* and though exalting themselves and flourishing *in the morning* as the grass, would *in the evening* be cut down and withered. There is therefore no discrepancy existing in the statements of the royal psalmist and St. John, but what is easily to be reconciled with the expressly revealed and decisive periods of the prophet Daniel.

The thousand years have, however, been considered as natural years by some commentators, and by others, as symbolical years. Every other period of time is involved in enigmatical figures, throughout the Apocalypse. If they are mystical, and to be taken in the same sense, of a day for a year, then do they extend to a period of 360,000 years. That, indeed, would not be an impossible, nor an improbable amount of years for the duration of the reign of blessedness; for I am fully convinced that the happiness resulting from that period will be uninterrupted, and endure for ever. And that the day of judgment cannot exceed, in its

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utmost latitude, more than seventy-five years after the expiry of the mysterious times, has already been shown. But, if they are to be taken as natural years, then is it contrary to the general tenor of the Apocalypse, and to the analogy of all other prophecies; and are not, therefore, to be received in that sense, without the most irrefragable evidence. On the other hand, there is no foundation on which such a superstructure can be built; and their plain intent and meaning must, therefore, arise from the consideration of other prophecies, confirmed by divers witnesses. These are unquestionably to be found; and, I think, have been proved by Daniel, and other prophets. All the events revealed in the Apocalypse are spoken of in the other prophecies. Those, particularly, which refer to the establishment of the Redeemer's kingdom, and the time of judgment, are positively affirmed to take place in "that day," on which all the prophets have dwelt with irresistible energy. "That day" is the day of judgment of the fourth beast, and is the elongated period of thirty years beyond "the time, times, and a half," when the other beasts are brought into judgment. The "thousand years" are, therefore, "*that day;*" for it is evident that the first judgment of St. John sits also on the adherents of the Roman beast, and, being so, are "the thirty years" or "season" of Daniel, mentioned, chap. vii. 12, compared with xii. 11, during which the "judgment shall sit, and they shall take away his dominion to *consume* and destroy it TO THE END," ver. 20. This *end* must therefore refer to the time or period of forty-five years, respecting which it is commanded to Daniel, "Go thou thy way, *till the end* be; for thou shalt rest, and stand in thy lot *at the end of the days*," and, at the latest, must he so stand at the end of the 1335 years.

It has, I think, appeared, that the adherents of the beast only are brought into judgment during the period of the "thousand years;" and it as plainly follows, that must be the "season" predicted of by Daniel, when the fourth beast is to be consumed; but that season is evidently the thirty years. Nor can a single passage be adduced

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from any one of the prophecies, which foretell the establishment of the universal kingdom of Christ, or his saints, that contains the slightest supposition, that any foe will ever arise to disturb its tranquillity and glory. Whenever, therefore, the reign of blessedness arrives, and Daniel is found with his people, it is evident that no enemy will ever afterwards molest or disturb them. The promises are perpetual, and the dominion given to the saints, is to be possessed by them "*for ever, even for ever and ever,*" Dan. vii. 18. Upon the general rule of Scripture, therefore, and of sound criticism, if any difficulty arise upon this isolated portion of the Apocalypse, it is to be solved by the more plain and express passages of other parts of the Sacred Volume; and, to my mind, these proofs are satisfactory, that only a millenium of blessedness upon earth is the creature of the imagination.

Decisive as this evidence appears to me on the point in question, the argument need not rest wholly on these considerations; other evidence will be adduced to relieve the subject of any difficulty which may be supposed yet to remain.

SEVENTH SEAL.

I have hitherto carefully avoided touching upon the history of the seventh seal, and but slightly upon the sounding of the seventh trumpet. These are points highly worthy of consideration, and will find their place properly upon the present occasion; for, if I mistake not, both of them relate to the same period of time, and will abundantly confirm the considerations which have now been adduced.

It will have been observed by the reader, that the sitting of the judgment on the fourth beast takes place at the battle of Armageddon. That event has been described as synchronical with the sixth seal, and with the prediction of Christ himself, concerning the tokens of his own coming, in perfect correspondence with the language of that seal; and the period of judgment, therefore, on the sun, the moon, the stars of heaven, the kings of the earth, the great

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men, the rich men, the captains, the mighty men, the bondmen, and the freemen, runs parallel with the judgment of the fourth beast. "For *the great day of his wrath* is come, and who shall be able to stand." It is the token of the advent of the Saviour, when he exalts the martyrs and followers of the cross to the thrones, to pass sentence on the adherents of the fourth beast; and it announces the prevalence of his kingdom, as a certain sign of his own coming in the clouds of heaven with power and great glory. For it is manifest that the great white throne of God is afterwards set for judgment, when the dragon who had been bound and loosed, receives his sentence, and the "new heaven and the new earth" are created; and, therefore, must the first judgment be a distinct period.

Perhaps commentators have never more erred, than in considering, as most of them have done, the trumpets to spring from the seals. This has been the fault of the most eminent writers on the subject; and I need name no others than Mede, Newton, Whiston, and Faber. Of the other class of writers who have more justly appreciated the prophetic symbol, none are so excellent as Woodhouse and Cunynghame: the latter writer, however, professes to follow the hypothesis adopted by the former as it respects the seals: but these two authors, when they arrive at the seventh seal, consider it even as other writers upon a perfectly different principle have done, as a pause in the prophetic history; and the time of silence to be nothing more than a preparative, by a change of scenery, for the sounding of the trumpets. It has always appeared strange to me, that a prophetic symbol, so abundantly elucidated in other parts of the Sacred Scriptures, should stagger their ingenuity, and abate their prophetical skill. Yet is there not a point, I conceive, more susceptible of a clear and valid interpretation, than the *period of* SILENCE under the seventh seal.

To ascertain its import, we must give the words, remembering always that the seventh seal opens after the sixth, and, therefore, subsequently to the battle of Armageddon;

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and also to the time of sealing the elect of the God of Israel.

> "And when he had opened the seventh seal, there was silence in heaven, about the space of half an hour," *Rev.* viii. 1.

Trumpets were then given to seven angels, which stood before God, to sound; when the narrative continues—

"And another angel came and stood at the *golden* altar, having a *golden* censer; and there was given unto him much incense, that he should offer it with the prayers of *all saints* upon *the golden altar*, which was before the throne. And the smoke of the incense, which came with the prayers of all saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

The business of the trumpet-angels did not commence till after the statement now made; for it is evident that, though trumpets were given to them, they did not prepare themselves to sound till the close of this narrative. See v. 6. While the angel, therefore, presenting the incense with the prayers of all saints, was executing his office, it is only stated that a new series of exhibitions was preparing: but the giving of the trumpets had no necessary connection with the offering of the incense or the casting of the fire upon the earth, which was put into the censer after the offering of the incense; and it is worthy of observation that it is the very same *golden* censer into which the fire is put, from which the incense with the prayers of all saints had ascended. The giving of the trumpets does not, indeed, interfere with the order of the narrative, though certainly the second verse should be conjoined in the mind with the sixth; for I think it evident that the verses which follow the second are a part of the seventh seal, and have nothing whatever to do with the vision of the trumpets. This will appear from a consideration of the other prophecies; for if the slaying of the fourth beast

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requires a "great earthquake, such as never was since men were upon the earth, so mighty an earthquake and so great," which earthquake is equally described under the sixth seal; surely the slaying of the dragon, when he compasses the camp of the saints and the beloved city, requires, though probably not so great an exertion of power, yet "an earthquake" also: but if the seventh seal succeeds to the sixth, and endures to the end of the time which brings in the kingdom of the Redeemer, after the death of every enemy, as I will venture to assert it does equally with the seventh trumpet, then is this the proper place for the account of the earthquake to be given.

But they are "the prayers of all saints," which are said to ascend before the throne with the incense of the angel; and therefore it appears certain that it is during the "reign of the saints," after the overthrow of the beast and dragon, which took place under the sixth seal; and that the prayers then offered are for the overthrow of all other Antichristian powers. It must not be forgotten, that although the martyrs are sitting in judgment on the adherents of the Roman beast, that the "abomination which maketh desolate" continues in existence; because the lives of the other beasts were spared for a season and a time, and decease only at the period of the second judgment.

It is important also to observe, that the censer which the angel held in his hand is a *golden* censer, and the altar on which the incense is offered is a *golden* altar. Now I consider it to be undeniable, that the *kingdom of the saints* is the *kingdom of Israel*, established immediately on the passing of the sentence on the Roman beast, and having elsewhere proved that *gold* is the sacred emblem of the Jewish nation; the censer being described as golden and the altar as golden, which altar is equally a symbol of that same people, they are the prayers of the Jewish saints, which ascend before God with the incense of the censer out of the angel's hand. Placed again in Palestine, as their ancient inheritance, and Mohammedism still surviving, they would naturally be surrounded by these

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enemies of the truth; and it is probably for the destruction of these enemies that the prayers then ascend. This circumstance, admitting the validity of the symbol, proves the period of the vision to be subsequent to the sixth seal, and that the offering of the incense belongs to the seventh seal. Their prayers are granted, the incense comes up with acceptance, and permission is given to fill the censer with the fire of the altar, and cast it to the earth, that is, giving them power to execute the Divine decree; on which event, therefore, the thunderings, and lightnings, and voices, and the earthquake ensue.

Now that there are two eventful struggles, the battle of Armageddon and the conflict with Gog and Magog; and two periods of judgment, the first when the martyrs judge, and the second when death, hell, and the sea, are called to give up their dead, and are then sentenced by the Lord himself, who sits upon the throne, will, I think, be satisfactorily proved; and that there should be two earthquakes corresponding with these dangerous times, will, I doubt not, appear to the considerate mind as necessary in the order of prophecy. If so considered, then it is evident that the verses which follow the opening of the seventh seal are an integral part of its description: the first of these earthquakes or revolutions being contained in the sixth seal; the last under the seventh. If this, however, be the fact, then is it demonstrable that the series of seals commences with the first tyrannical power, and closes with the existence of the last enemy.

The three periods of Daniel, chap. xii., are, I think, also strictly Judaical: the first describing the ceasing to scatter their power; the second, the destruction of their vital enemies, the adherents of Mohammedism; and the third, the "kingdom of blessedness," under their rule and the superintendance of the "Son of man." The series of seals have uniformly affected their empire; and it is natural to suppose that the last seal would likewise be important to their dominion. The explanation thus given perfectly coincides with the whole prophetical history of

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Daniel; the first seal and first beast synchronising, as well as the last seal and the era of blessedness.

This will not, however, and need not, be taken for granted, unless it can be shown that the *time of silence* has somewhat to do with the prevalence of the Redeemer's kingdom, and the period of blessedness. This task will not be difficult; for I may assert that there is not a passage in scripture in which *silence* is not an express and positive token of his sacred reign. The prophecy of Zechariah on this point cannot be mistaken. His words decidedly refer to the occasion. They are predicted on the recovery of God's ancient people: "Sing and rejoice, *O daughter of Zion;* for, lo, *I come, and will dwell in the midst of thee,* SAITH THE LORD. And many nations shall be joined to the Lord '*in that day,*' and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit *Judah his portion in the Holy Land,* and shall choose *Jerusalem again.* BE SILENT, O all flesh, before the Lord; for he is raised up out of his holy habitation." *Zech.* ii. 10—13. When the prophet Habakkuk declares that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," and denounces judgments on the makers and worshippers of idols, he closes his apostrophe by proclaiming, "But the Lord is in *his holy temple:* let the whole earth keep SILENCE before him." ii. 20. Amos also, predicting the same event, observes, "Then said the Lord unto me, "*The end is come* upon *my people of Israel:* I will not pass by them any more. And the songs of the temple shall be howlings *in that day;* there shall be many dead bodies in every place; they shall cast them forth with *silence.*" viii. 3, 4. I would refer also to *Psalm* l. 3, and lxxxiii. 1, as relative to this subject. But a more remarkable passage occurs, *Ps.* xlv, which unquestionably indicates the times of the glorified Saviour, and the triumph of the bride: "BE STILL, and know that I am God. I will be exalted among the heathen. I will be exalted in the

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earth." It is the period when he shall sit upon the throne, the bride, the Lamb's wife, be brought before him, and his enemies shall lick the dust, and *be silent* before him. From hence, however, will it appear, that when the Lord comes to judgment, he will not keep SILENCE, *Ps.* l. 3; but when he is raised up out of his holy habitation, and has executed his judgment, "the whole earth shall be SILENT before him." This time of silence is also spoken of as occurring *in that day*, which has been shown to be the day of judgment of the fourth beast, and the glorifying of his people Israel.

There is another point, however, which will necessarily occupy our attention; it is the duration of the silence,—and that silence is said to be in heaven. The term heaven is generally understood to mean in the church. When the fourth beast is judged, the harlot consigned to infamy, and the dragon bound, there can be nothing to interfere with the temporal welfare of mankind, or with the peace of what may then be properly called the "holy Catholic church." It is, however, manifest, that as soon as the political and ecclesiastical enemies of mankind are passed away, the new heaven and new earth are created; but it is at the second judgment these are established, which synchronises with the second earthquake; and the silence in the heavens must therefore be the old heavens, at a time preceding their dissolution and the final establishment of a new heaven and earth; but it proves that no enemy is bold enough at that time to assault the saints. The half-hour is a point of time that must be judged of by the duration of the time of judgment. The *hour* of the beast's final triumph with his ten kings, has been shown to be one month, or thirty years, or one such season as the forty-two times which composed the whole duration of the beast; and the season of judgment on the adherents of the beast, and the time during which the dragon is to be bound, to be also thirty years. By the *half hour of silence* must, I think, therefore, be understood half that time, or *fifteen years*. When the Lord comes, and enters into judg-

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ment, he does *not keep silence;* but when the judgment is past, the whole earth *is silent* before him. That judgment takes place under the sixth seal; the opening of the seventh seal seems, therefore, to be placed in the intermediate space of the thirty years, and to occur in the year 1859; the time of silence continuing till the conflict of Gog and Magog, after the prayers of the Jewish saints, which have been presented with the incense from the golden censer before God and the Lamb for the total prevalence of his kingdom, and deliverance from their last enemy have prevailed. The final judgment on the dragon consequently ensues, and "the abomination that maketh desolate" is taken away; denoted, as I conceive, by the earthquake of the seventh seal.

THE SEVENTH TRUMPET.

The strictest scrutiny into the revelation of the seventh trumpet leads to exactly the same conclusion. At the close of the second woe, after the earthquake of the sixth trumpet, a voice is heard,—"And, behold, the third woe cometh quickly." There is internal evidence in the sixth and seventh seals, and in the sixth and seventh trumpets, to decide the question, that they refer precisely to the same periods of time, and detail the same events. Under the sixth trumpet and sixth seal, similar earthquakes take place: they are synchronical events, though the judgment is felt more severely among the subjects of the sixth seal, than amongst those of the sixth trumpet; because the sun, moon, and stars, the kings and great men of the Western earth, are annihilated; but the dragon of the Eastern Empire is only bound. Mohammedism still remains, and the lives of the other beasts are spared. The seventh seal opens with the expressive time of silence; the seventh trumpet with the great voices in heaven, saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." And the four and twenty elders, which sat before God, (doubtless the twelve patriarchs and twelve apostles,)

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then on their seats or thrones, fell upon their faces, and worshipped God, saying, "We give thee thanks, Lord God Almighty, which art, and wast, and *art to come*,"—another strong token of the eternal power and dignity of the Lamb of God, for of no other being can they be spoken, if these and the words which succeed them be compared with the ascriptions of praise, and honour, and glory, which are given to the Lord God and the Lamb, at the close of the first vision,—"because *thou hast taken to thee thy great power, and hast reigned.* And the nations were angry, and thy wrath is come, and the time of *the dead*, (a symbolical phrase, I conceive, denoting the children of Israel, who are said by Ezekiel to come up out of their graves,) that they (or their cause) should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, both small and great, and shouldest destroy them which destroy the earth."

The time mentioned is therefore the time of wrath, when the nations which were angry should be judged; and as the earth has been destroyed by them, so should they be destroyed. They are the other beasts who now come into judgment; because the Roman beast was sentenced under the sixth seal and sixth trumpet; and therefore will the promise be then verified, that "the abomination which maketh desolate shall be taken away:" because it is the very next event predicted as then to take place; and is, therefore, the second and last judgment, and must be the conflict of Gog and Magog. The only distinction to be observed in the description of the accompaniments of the earthquakes of the seventh seal and seventh trumpet, is, that the latter is attended with a *great hail.* This may signify the Russian power, being the land of hail, and will be further noticed under the conflict with Gog and Magog. Accordingly, "the temple of God is now opened in heaven; and though, during the pouring out of the vials, it was filled with smoke, there is now seen *in his temple* the ark of his testament (or the re-

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stored Jewish nation under his immediate protection. As no man could enter into the temple till the last vial is poured out, the circumstance of the ark being now seen in it, marks a different crisis; because the ark of the testament was in the innermost recess of the temple, the Holy of Holies; and for it to be seen, access must have been obtained.—And then were there "lightnings, and voices, and thunderings, and an earthquake, and great hail."

The sounding of the seventh trumpet terminates, therefore, with exactly the same crisis as the close of the seventh seal; and it is unquestionably synchronical with that seal, each of them agreeing also with the commencement of the period of the second judgment; as, in like manner, the earthquakes of the sixth seal and sixth trumpet do with that of the first period of judgment. But whilst the Mohammedan imposture endures, it cannot be said that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." The final judgment, therefore, falls on the adherents of the abominable prophet, and shuts up the canon of prophecy for ever. The language of the assembled multitude, in their ascriptions of praise, is also remarkable. The earthquake of the sixth trumpet must have passed, when their song of praise ascends to God under the seventh trumpet; but then is it that he is still addressed as "the Lord God Almighty, which art, and wast, and ART TO COME." It is evident, therefore, that he did not come during the time of the sixth trumpet; but it perfectly agrees with the language, which describes him as seated on the throne at the time only of the second judgment. It proves, also, that he does not manifest himself personally when the martyrs ascend the thrones at the time of the first judgment, but that he does so at the second judgment.

CONFLICT WITH GOG AND MAGOG.

We must again refer to the loosing of the dragon, or Satan, that old serpent, by whom the dragon has been actuated and altogether influenced; and I need not justify

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the use of these terms as synonymous; because it is clear, though Satan be said to be "loosed out of his prison," that the dragon, who was bound at the battle of Armageddon, must be intended: and the dragon must then have been an imperial power, being engaged in the same warfare with the beast. It is necessary to comprise this event within the elongated period of twelve hundred and ninety years; because the extinction of the Mohammedan imposture under the Prince "Abaddon," or "Apollyon," takes place at the expiration of these times, and seems to be but the event of a moment; as, in like manner, permission was no sooner given to the four angels bound on the great river Euphrates, than the fall of Constantinople took place, and the Greek Empire was extinguished.

This event is recorded, *Rev.* xx. 7—10, "And when the thousand years are expired, Satan shall go out to deceive the nations which are in the *four quarters of the earth*, GOG AND MAGOG, to gather them together to battle; the number of whom is *as the sand of the sea.* And they went up on the breadth *of the* (eastern) *earth*, and compassed the camp of the saints about, and the beloved city: and *fire* came down from God *out of heaven*, and devoured them. And the devil that deceived them was cast into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

It is to be observed, that the nations are to be gathered from "the four quarters of the earth." These, according to that which has been before advanced, are the four Turkish sultanies, or, perhaps, the whole breadth of the eastern earth; and they are described, collectively, as *Gog and Magog*, on which further observations will occur. Their number is also as the *sand of the sea.* This cannot intend, literally or comparatively, the sand of the natural sea; for the inhabitants of the whole earth would not suffice to make up a hundred millionth part in the mighty calculation; but are represented for number to the original inundations of the Western Empire, from which the

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European nations derived their name as the symbolical sea. The Turkish and Tartar hordes, as will be evident from the corresponding prophecy of Ezekiel, can only now be intended; and show it is to be an universal movement among them, by the number being compared to the sand of the sea; and include, therefore, Gog and Magog, Persia, Libya, Ethiopia, Gomer, Togarmah, and all their bands. These confederates, who now occupy the four quarters of the present symbolical earth, and still advocating the same Mohammedan abomination, form a just point of comparison. It is evidently, therefore, to be a combined effort of the Mohammedan powers against the rising kingdom of Israel, now threatening in their turn the desolation and destruction of the men professing that faith; and as to the zeal of Israel for the glory of the Lord of hosts, when converted to the faith as it is in Jesus, numerous portions of the Sacred Volume would perfectly illustrate. On further examination it would appear, that not only does God interpose on their behalf, but uses his recovered people of Israel as the instruments of his vengeance; and it is from the Jewish heaven, now newly created, that the fire descends under the superintending providence of God, and "devours" their enemies.

Nor does the Omnipotent Conqueror only descend upon this occasion, but exalts and strengthens his people for the tremendous conflict. It is prophesied of by Zechariah, as that great day, chap. xiv. 2, 3, when "*all nations* shall be gathered *against Jerusalem* to battle.—Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle," (probably of Armageddon). "And his feet shall stand *in that day upon the mount of Olives, which is before Jerusalem* ON THE EAST;" and the quarter from whence the invasion is specially to proceed, and where the mass of Mohammedan nations is now to be found, is denoted. The plagues to be inflicted are then denounced; and, ver. 14, it is said, "And

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Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance." The conflict is evidently different from the battle described by Zechariah, in his twelfth chapter, of which it is declared, "that the Lord shall save the tents of Judah first,"—and "pour out on the inhabitants of Judah and Jerusalem the spirit of grace and supplication." That was only a partial deliverance, and is confined to Judah: but on this latter occasion it is declared, "*the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.*" Every nation and individual shall worship him, and holiness shall be inscribed on every thing, as if dedicated to his service.

The attentive reader will doubtless consider this prophecy; and he will examine whether any event be recorded in the volume of inspiration as taking place after this signal chastisement of the enemies of God. Yet is the *kingdom of Israel then* to be established, and all the nations of the earth are to go up to Jerusalem to worship. This is undoubtedly the last closing scene of the prophetic record, and corresponds perfectly with the sitting of the second judgment, after the conflict with "Gog and Magog" of the Apocalypse, and coincides with Daniel's era of blessedness, after the taking away of "the abomination which maketh desolate." It is also very remarkable, that Ezekiel closes his prophecies with the battle of Gog and Magog, the glory of Israel, and the erection of the temple; just as St. John does his predictions also with the battle of Gog and Magog, the second judgment, and the creation of the new heaven and earth, or the Holy City, the New Jerusalem. They apparently obtain momentary possession of the Eastern earth, the former scene of their exploits; and now direct their combined efforts against Palestine or the Holy Land, the camp of the saints, and Jerusalem, the beloved city, when it is said "they went up on the breadth of the earth: but it is in this perilous moment that Christ

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personally descends, and strengthens his people for the warfare; he himself manifesting also his divine power, by supernatural judgments upon that occasion.

In pursuing this subject, I would advert again to the point of time which separates the two judgments of the Apocalypse, which are evidently preserved distinct in the prophecy adduced, *Rev.* xx. 7—10; because, when the dragon receives his final judgment, and is again sentenced, he is "cast into the lake of fire," and there finds, previously sentenced, "*the beast and false prophet.*" That these have nothing to do with the war then about to take place, will be evident from that one circumstance; and that the crisis is now attended with the extinction of Mohammedism, will be apparent from *Dan.* xii. 11; because, at the end of the 1290 years, that imposture is to be taken away. Hence may the character of the warriors and the faith of the opponents be judged of; and it surprises me much that any man can doubt that the event referred to is any other than that which is predicted by *Ezekiel,* chap. xxxviii and xxxix. There is, I conceive, internal evidence to prove that the two prophecies are combined, and that they mutually illustrate each other.

St. John bears testimony to the point, that the invasion of Gog and Magog is "*against the camp of the saints,* and *the beloved city.*" Ezekiel, addressing Gog and Magog, and after having previously asserted the restoration of Israel to their beloved Jerusalem, says, "After many days thou (Gog) shalt be visited: in the latter years thou shalt come into the land that *is brought back from the sword,* and is gathered out of many people, against the *mountains of Israel,* which have been always waste: but it is (now) brought forth out of the nations, and they shall dwell safely all of them," ver. 8. "Thou shalt come up against *my people of Israel,* as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may *know me,* when I shall be sanctified in thee, O Gog, before their eyes," ver. 16. It is manifest that the Jews are at this time

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dwelling in prosperity, and under a sense of perfect security; for Gog is represented as saying, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land," ver. 11, 12. These are found in alliance with Sheba, and Dedan, and Tarshish; the last of whom is represented in prophecy as amongst the first to bring back the captive daughter of Zion, and now taunts the invader at his mad and mischievous project. The event is to take place *in that day* of which the Lord "*had spoken in old time, by his servants the prophets of Israel,* which prophesied that he would bring Gog against them;" and cannot be any other day than the one so frequently described.

Mr. Penn, in a very ingenious and laboured criticism on these chapters, has endeavoured to prove that the Russians are here referred to, under the terms Ros, Moskwa, and Tobolsk; and that Gogue, of the land of Magogue, was the "cloud," or invader; supposing the French to be descendants of the ancient Galatæ, and that the prophecy was fulfilled when Napoleon desolated the Russian territories. It is certainly an ingenious dissertation, but was written under the impulse of the moment; savours too strongly of the principle of accommodation, and, to my mind, is suspicious; because it rejects revelation on the question affecting the conversion and restoration of the Jews, and denies to that nation its promises and its privileges. There is, on the other hand, according to the general opinion of commentators, sufficient to prove that *the Turks* are predicted under the appellation of Gog and Magog, and that the conflict is still future. Bishop Newton observes, the Gog and Magog of Ezekiel are, with very good reason, supposed to be the Turks: but that worthy prelate, concluding that they cannot live through

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the millenium, of which he is the advocate, for a literal thousand years, questions, therefore, whether the Gog and Magog of Ezekiel can be intended by the Gog and Magog of St. John. I leave this remark with the reader, of which, however, no trace remains on my own mind.

It has been seen that the other beasts of Daniel have their judgment suspended at the time the fourth tyrannical Roman beast is committed to the flame. Now it is remarkable, that, with the exception of a few persecuted Jews, and Christians of the Greek persuasion, which are few, compared with the multitude inhabiting the regions of the original three beasts, the whole body of the nations are devotees of the "abomination of desolation;" and if the characters of the peoples, and nations, and tongues be examined, which are described by Ezekiel as coming up against the mountains and the people of Israel, they will be found to be of that persuasion also. They are Mohammedans in Tartary, in Persia, in Ethiopia, and Libya; and, if we knew as well what people are now intended by Gomer, and all his bands, and the house of Togarmah, and all his bands, which, however, are said to come from the north quarters, (and probably, therefore, intend some of the Scythian hordes,) where that religion is likewise professed, it is probable that the whole would be found to belong to that imposture.

"The camp of the beloved saints, and the holy city," are said to be invaded by the nations gathered from the four quarters of the earth. These four quarters, or corners, have been elsewhere described as the Turkish sultanies; and, considering the situation of Judea, as compared with the territories of the three surviving beasts, and the nations now described, it would undoubtedly fulfil the prophecy in that respect; or if taken in a wider extent, as comprising the whole surface of the ancient tyrannical empires. Some infidel and unsubdued spirits will probably be still found, occupying the symbolic earth in every direction, notwithstanding the consumption and judgment of the fourth beast. It may be observed, also, that

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however rare the occurrence, yet whenever the Turkish Empire is considered to be in circumstances of danger, the standard of Mohammed is unfurled, and every individual of that nation is bound to rally round it in defence of their country. The planting of the Jewish nation in their ancient possessions, and the efforts predicted to be made for the enlargement of their territory, when "they shall fly on the shoulders of the Philistines towards the West, and spoil them of the East together;"—when Egypt is smitten in her seven streams on the behalf of Israel, and a highway made through Assyria;—when, as will undoubtedly be the case at this period of time, the Jews shall profess their belief in the Saviour, and propagate with unbounded zeal the Christian religion; for they will have "washed their robes, and made them white in the blood of the Lamb;"—it will not be deemed surprising, that the Mohammedan nations, bigotted and blinded as they universally are with their zeal and prejudices, should tremble for the safety of their ark, and combine to root out such a pest as the converted nation of Israel will then become in their sight; formerly held as they were also in so much abhorrence.

It will be their final struggle. The event of their utter overthrow is described in few but very decisive words by St. John: "And there came down fire from God out of heaven, and devoured them." A more perfect consummation cannot be imagined: "And the devil that deceived them was cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever." The prophet Daniel closes his history in almost the same sententious manner, when he observes, "But tidings out of the East and out of the North shall trouble him; therefore he shall go forth with fury to destroy, and utterly to make away many. And he shall plant his tabernacles in the *glorious holy mountain;* yet *he shall come to his end, and none shall help him.*" This prophecy requires little observation; for it seems to be indubitable, that the close of the tyranny of the "wilful king," and extinction of the reign-

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ing superstition, is predicted; but the prophecy exhibits also two invasions, corresponding with the battle of Armageddon and the last conflict. These two events end in favour of the kingdom of Israel, and seem described in the use of the terms, "Holy Land" and "glorious Holy Mountain," and correspond with the first attack and the final fall of the abominable impostor. Ezekiel is more full in his description, and supposes the employment of human agency: "*I will call for a sword against him through all my mountains* (of Israel). And every man's sword shall be against his brother," agreeably to the prediction of *Zechariah* xiv. 13, "And they shall lay hold every one of the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." "And I will plead against him *with pestilence and with blood;* and I will rain upon him, and upon his bands, and upon the many people that are with him, *an overflowing rain,* and *great hailstones,* (the great whirlwind of the last day,) fire and brimstone." If such instruments be employed, the Russians seem again to be present, and give their aid in the victory, under the symbolic term of hail-stones and the overflowing rain; and it is not improbable that Sheba, and Dedan, and Tarshish, whatever powers are intended by these names, will assist in the cause.

Sufficient, however, for the crisis is the declaration of the Divine Governor of Israel, who has asserted that, when Gog shall invade the land of Israel, then, "saith the Lord God, My fury shall come up in my face: for in my jealousy and in the fire of my wrath have I spoken; surely, *in that day,* there shall be a great shaking in the land of Israel," ver. 18, 19: and, when addressing Gog, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and all thy people with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured." And it seems, therefore, evident, that common instruments will be employed, depicted as they are by the symbolic ravenous birds and beasts of the field. "So will I make my holy name known in the midst of my people

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Israel, and I will not let them pollute my holy name any more; and *the heathen shall know* that I am the Lord, the Holy One in Israel." This tremendous crisis, and exhibition of Divine judgment, seems to produce an entire subserviency of mind to the great Protector of Israel. It is again amplified: "And I will set *my glory among the heathen;* and all the heathen shall see the judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, *from that day forward,*" chap. xxxix. ver. 4, 7, 21, 22. And again, "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God," ver. 28, 29. This last verse exactly coincides with the same prophet's vision of the resurrection of the dry bones, which "stood up an exceeding great army." Not one is to be left among the heathen; "though scattered, as through a sieve, amongst the nations, yet shall not one fall to the ground." Nor will there, probably, be one unconverted; for thus saith the Lord God, "I have *poured out my Spirit* on the house of Israel." Hence, at all events, there is ground to believe in the future enlargement of the renovated Jewish church and people, and their triumph over all their enemies.

I shall reserve the prophetical periods, mentioned by Ezekiel in this chapter, for further consideration, as well as the burial of Gog, to the next period of years, viz. *the time.* I think, however, little doubt will be entertained that this event, so extensive in its bearings, and wondrous in its operations, may be considered a death-blow to the Mohammedan powers; over which the prince of darkness, being cast into "the lake of fire" for ever, will no longer exercise his tyrannical influence; and, dependent on them, the utter extinction of that abominable imposture; and that by this event the 1290 years will be finished.

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The writings of the minor prophets have generally been deemed more difficult to understand than those which have been more copious and specific in their details; yet most of their prophecies are, I think, particularly interesting, and point as precisely to the period now under review, as those of either Isaiah, Daniel, or St. John. Habakkuk, who lived in the earliest ages of prophecy, seems to have possessed a clear comprehension of the glory of the latter day. His vision was avowedly for a considerable time to come; for he was informed that "it was yet for an appointed time, *at the end it should speak*, and not lie: though *it tarry, wait for it;* because it will surely come, *it will not tarry*," chap. ii. 2, 3. That it refers to the time in question, no doubt can exist, from two of the most important declarations contained in the whole Scripture: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," xi. 14. And, "The Lord is in his holy temple, let all the earth keep silence before him," ver. 20. To these several predictions other prophets have borne their decided testimony; and it is not to be supposed that where such expressions occur, that they have dropped from the clouds, and have no definite meaning. They must, therefore, be taken as indicative of the present subject to which the views of the prophet were directed by the blessed Spirit of inspiration.

That it was a prophecy which concerned his own people, and that he foresaw the judgments about to be inflicted upon them, is, I think, evident, from the use he makes of the symbolical expressions which denote that people, when he says, "Although the FIG-TREE shall not blossom, neither shall fruit be in the VINE, and the labour of the *olive* shall fail, and the *fields* shall yield no meat, the *flock* shall be cut off from the fold, and there shall be no *herd in the stalls*," chap. iii. 17. Yet, contemplating with ecstacy the sublime revelation which had been made to him, when he poured out his soul in prayer to God, does he declare, "I will rejoice in the Lord, I will joy in the God of my

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salvation. The Lord God is my strength; he will make my feet like *hind's feet*, and he will make me to walk *on my high places*," ver.18, 19. The symbolical expressions, all of which are referable to the children of Israel, and, I think, evidently intend them, show that such a state of desolation as he then supposed would attend the land and people of Judea. In the judgments denounced, both on them and, subsequently, on their enemies,—although he declares that the mentioning of them made him afraid, ver. 1; and that "when he heard, his belly trembled, his lips quivered, rottenness entered into his bones;" and observes, "I trembled in myself," (or, perhaps, I besought God with trembling, for this does not form a part of his prophetic prayer, but a declaration of his feelings,) "that I might rest *in the day of trouble;* when he cometh up unto the people, he will *cut them in pieces*," ver. 16, (marg.)—God seems to have appeared to him, as he did to Daniel, and exhibits to him the procedure of the latter-day judgments: Habakkuk seems also to have received equal assurance with that prophet, in answer to his prayer, that he "should rest and walk upon the high places of God," at the end of the days.

What then appear to have been the tremendous evils which were to be inflicted on the people of Habakkuk? I think it evident that they are the Mohammedan plagues, and that the judgments which it is declared should be executed upon their enemies, form the subjects of his sublime adorations to God. The heathen are called to consider the wondrous works, which they would not believe, though it were told unto them, chap. i. 5. "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through *the breadth of the land* to possess the dwelling-places that are not theirs. They are terrible and dreadful; *from them shall proceed the judgment of these, and the captivity of these*," (marg.) ver. 6, 7; pointing, I conceive, to the judgment and captivity of the Jewish land and nation, so often referred to during the 1260 years, and under the two woe-trumpets. "Their horses also are swifter than *leopards*, and more fierce than the *evening*

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wolves," ver. 8. The Saracenic and Turkish horsemen are evidently intended, upon which much has been already said elsewhere; and not an invasion from the ancient Assyrians, as generally supposed; or if in any respect to be applied to them, the other marks of the prophecy clearly show that it more particularly relates to the last times. It is important to observe as to the time when they enter on their desolations: it is *after* the time of the Macedonian *leopard,* and in the decay of the Roman Empire; because they are described "as swifter than leopards, and more fierce than the *evening wolves;*" and it is from the desolations to be experienced from the Macedonian and Roman powers, that they are to judge of the more tremendous afflictions to be inflicted upon them by the horsemen. As the *wolf* is the well-known emblem of the Roman power, the *evening* wolf seems specially to apply to the time when the Roman Empire was declining: and such was the fact with respect to the progress of the Mohammedan arms. It may be also observed, that the horse is the peculiar emblem both of the Saracenic and Turkish tyrannies; which symbol characterizes the Turks in particular to the present day, the "horse-tails" being amongst them the distinctions of power and authority. Then, is it said, "shall his mind change, and he shall pass over and offend, imputing this his power to his God," ver. 11. Daniel evidently refers to the same character, chap. xi. 36, 39, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god." He is further described, chap. xi. 5, "as a proud man, neither keepeth at home; who enlargeth his desire as HELL, and is as DEATH, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." The enemy predicted combines, therefore, the symbolical characters of the Apocalypse, who were to reign in the latter times of the Roman monarchy, and go into judgment when the body of the beast is to be committed to the burning flame. It is evident, as on other occasions, that the prophet had reference to that power which was to

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rise at the appointed time, and was to endure till the time of the last judgment; which judgment is predicted in the remaining part of the chapter, and closes also with the Apocalyptical symbol of the last times, of "the Lord being in his holy temple;" a token of his divine presence, of his coming to judgment, and triumphant reign upon earth, when all the enemies of Israel are subdued.

The confidence of the prophet, during the troublous times, and that all would redound to the Divine glory, is expressed in admirable terms: "Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die," (or be for ever depressed). The prophet makes himself of the party who are to be afflicted,—*we* shall not die: and it must be inferred that the death spoken of is a political death; for the prophet well knew, that, in other respects, he himself and his people stood on the same ground before God as other nations. He then continues: "O Lord, thou hast *ordained them for judgment;* and, O mighty God, thou hast *established them for correction,*" i. 12. The process of the future judgment, on this terrible enemy of the nation, is beautifully described, chap. iii: "God came from the South, (marg.) and the Holy One from Mount Paran. Selah." It denotes the quarter whence deliverance is to arise, and evidently portends that it is by the way of Egypt; for there is no necessity for seeking for miraculous interpositions, as God is a God working by means, and will do so as aforetime, directing by his counsel the movements of the hosts. In the vision of Ezekiel, with which this is to be compared, help is to come from various nations to the people of Israel. It is also remarkable, that when Moses gives his parting blessing to the tribes of Israel, he commences his sublime prayer on their behalf with almost exactly the same words as Habakkuk: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them," *Deut.* xxxiii. 2. Not only do these words contain the tokens of the last day, as the "ten thousands

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of saints," and "the fiery law;" but every blessing pronounced by Moses on the tribes is, I think, clearly referable to the same period of time, and then only to be fulfilled.

"His *glory* covered the *heavens*, and the *earth* was filled with his praise:"—The new heavens and the new earth, I conceive, which he had now created; for his enemies possessed the old heavens and earth; and when his own empire is established, these pass away. The "*glory*" covering the Israelitish heavens, is the second token of *Isaiah* lx., concerning that people, and predicts their enlargement and perfect triumph: the "*earth* being filled with his praise," is also a token of the triumphant state of the Redeemer's kingdom, as predicted, chap. xi. It is from such symbolical marks that the whole extent and scope of the prophecy may be judged of; and these minute particulars establish the period to which it refers. The symbols which follow predicate the same event: "And his *brightness* was as the *light;* he had *horns* coming out of his hand, and there was the hiding of his power." Horns denote kingdoms; being in his hand, they are under his protection; and as in them was the hiding of his power, seems to denote that they were strong by his strength, and ruled on his behalf. Remembering that when the Son of man receives the kingdom, and power, and glory, that "his dominion is an everlasting dominion, and his kingdom that which shall endure for ever;" that this same empire is given to and is called "the Kingdom of the Saints of the Most High;" connecting it also with the prophecies of Ezekiel, concerning the last enemy, it is evidently on the behalf of Israel that he now appears, and establishes them in glory. Zechariah also confirms the prediction by his precise statements: and from these it may be considered certain, that they are the kingdom of the ten and the two tribes, which God now holds in his hand and protects; when, as predicted in the next verse, he goes forth against his enemies, who are troubled at his presence. "Before him went *the pestilence*, and *burning diseases* (marg.) at his feet." This refers, apparently, to the "pestilence and blood," pre-

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dicted by Ezekiel, and the plagues inflicted on the armies and nations which go up against Jerusalem, *Zech.* xiv.

"He stood and measured the earth," that is, he deliberately defined the boundaries of the New Jerusalem kingdom, notwithstanding the tumult and confusion which prevailed around him: "He beheld, and *drove asunder the nations;* and the *everlasting mountains were scattered,* the *perpetual hills* did bow. His ways (only) are everlasting." The word *only* requires necessarily to be inserted; the contrast being drawn between the eternity and everlasting ways of God, and the self-called everlasting mountains and perpetual hills of his enemies. It cannot be forgotten that Rome applied to herself the very name of "the eternal city;" but now, He whose ways are everlasting establishes his holy mountain on the top of the tyrannical mountains, and his holy city Jerusalem is to endure for ever; whilst "the great city is divided into three parts, and the cities of the nations fall." They acquire the lesson imposed upon them, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

"I saw the tents of Ethiopia," (*marg.*) observes the prophet, "in affliction; and the curtains of the land of Midian did tremble." The Ethiopians are numbered by Ezekiel amongst the enemies to be dissolved on that day; and the borders of Midian seem to be the scene of the desolation. "Was the Lord displeased against *the rivers?* was thine anger against *the rivers?* was thy wrath against *the sea,* that thou didst ride *upon thine horses,* and *thy chariots* were salvation." *Rivers* denote armies; and *the sea,* whence they derive their source, the multitude of contending nations. When the multitudes, who attend in the train of Gog and Magog, and "compass the camp of the saints and the beloved city," are described, they are enumerated as the *sand of the sea;* and equally numerous appear to be those recapitulated by Ezekiel. Whole nations are moved, and come up together with their armies. Against these are arrayed the *horses* and *chariots* of the living God, which are "salvation." "*Thy bow* was made

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quite naked, according *to the oaths of the tribes*, even *thy word*. Selah. Thou didst cleave *the rivers of the earth*." (marg.) After what has been said respecting the "bow of Israel," I need scarcely remark that the oath to the tribes refers to the covenant made with Israel for their restoration, and recorded in the Scriptures of truth for their stay and consolation during the afflictive times. The judgment is to be according to the *word* of God. His bow is now filled again with the men of Ephraim, and the arrows shot from it destroy the armies of their enemies; for this is unequivocally the meaning of the marginal phrase "thou didst cleave *the rivers* of the earth:" although the translators of the last version of the Scriptures seem to have considered that the words contained a blessing, and have rendered them, "Thou didst cleave *the earth* with rivers," instead of its being a denunciation of wrath against the enemies of his people; a sense which the subsequent verses also require, in order to continue and connect the sentences: "The (tyrannical) *mountains* saw thee, and trembled; the *overflowing of the waters* passed by (or their mighty armies availed them not); the *deep uttered his voice*, and lifted up his hands on high;" that is, the abyss of nations were now convinced that the Lord, he is God, and supplicated for mercy. It is perfectly consonant with the prophecy of Ezekiel, which declares that the heathen were to witness the judgments that God had executed, and his hand that he had laid upon them: "And I will set my glory among the heathen," saith the Lord. *Ezek.* xxxix. 21.

"The *sun and moon* stood still in their habitation: at the light of thine arrows *they went*, and at the shining of thy *glittering spear*." As this is a series of judgments now described, it must intend the *sun* and *moon* of the old political heavens and earth, which were to pass away, and are now whirled from their tyrannical spheres by the judgments of heaven. The phraseology of the passage is remarkable, "they went," or departed at the light of the arrows of God, and at the shining of his glittering spear;

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evidently declaring they do not depart, but stand still in their habitations till "his judgments are made manifest." The finishing stroke, which subverts the last remains of the tyrannical empires, is, "Thou didst march through the land *in thine indignation*, thou didst *thresh the heathen in thine anger*. Thou wentest forth for the *salvation of thy people*, even for *salvation with thine anointed*." It is still declared to be for his people; and the divine agent is his anointed Son, who is to break the kings and rulers of the earth with a rod of iron, and dash them in pieces like a potter's vessel. *Ps.* xi. And it is also the time of the threshing-floor of the daughter of Zion. "Thou woundedst the *head* out of *the house of the wicked*, by discovering the foundation unto the neck. Selah." This is to be a total subversion of empire, in the spot where it had been established, and the foundations of it are for ever to be rooted up. "Thou didst strike through with his staves (the staves probably of the rulers of Israel) the head of his villages." All subordinate rule is also to be set aside. "They were tempestuous (marg.) as *a whirlwind* to scatter me: their rejoicing was as to *devour the poor* secretly." The language of Ezekiel concerning Gog, "Let us go up to the land of unwalled villages, to take a spoil and to take a prey," is remarkably similar: their tempest, as a whirlwind, has been before noticed, denoting a furious and powerful invasion, and equally decribes the Gog and Magog of the same prophet.

"*Thou didst walk through the sea with thine horses, through the heap of great waters.*". The silent grandeur and majesty displayed in this verse is a token of its divine origin, and of the mighty power of him who executes the office of conqueror upon the occasion. Here is no exertion of power, no dashing of horses and horsemen, amidst the mighty armies and the innumerable nations which surround the camp of the saints; but he *walks* through *the sea*, and through *the heap* of *great waters*. His presence is sufficient to inspire awe, and fill his enemies with terror and confusion. It is the fulfilment of

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that prophecy which the royal psalmist uttered concerning the same memorable occasion. *Psalm* xlv. 3, 4, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things." Nor is the same event less referred to in the seventy-seventh Psalm, v. 16: "The *waters* saw thee, O God, the *waters* saw thee, and were afraid; *the depths* also were troubled." v. 19, "Thy way is in the sea, thy *path* is in *the great waters*, and thy *footsteps* are not known." So exactly similar is the testimony of all the prophets concerning this great day.

Thus closes this sublime prophetical prayer or vision of Habakkuk. It confirms, I conceive, all that has been stated respecting the last times; and proves that, when the enemies of God and his people are destroyed, "the earth shall be full of the glory of God," "and be silent before him." But it is on the behalf of his people that he appears, and his holy habitation which he has promised to make "a praise and rejoicing in the whole earth." The entire volume of prophecy might be as distinctly explained, and would still abundantly illustrate the propositions which have been maintained.

That David had a clear and comprehensive view of the four tyrannies, and of their final subversion, and in fact foresaw every event which was to occur, I have not the slightest difficulty in believing. Short and sublime as is the seventy-sixth Psalm, it has all the lineaments of Daniel's vision of the four beasts, and of St. John's four horses. It is, indeed, a song of triumph, put into the mouths of the people of God after their victory, but uttered before their desolations came upon them; and plainly shows that he had a perfect view of Divine Providence from his own, to the very end of the last times. In contemplation of this subject, and in full assurance of the perfect completion of what had been revealed to him, he declares, v. 12, "He shall cut off the spirit of princes; he

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is terrible to the kings of the earth." When the kingdom is established, then would it be truly said, v. 1. "In Judah is God known: his name is great in Israel. In Salem is his tabernacle, and his dwelling-place in Zion." By what process his people had arrived at that pitch of glory is plainly revealed; and it marks the connection between the land of Judea and the tyrannical monarchies, v. 3, "There brake he the arrows of the (Babylonian) *bow*, the (Medo-Persian) *shield*, the (Macedonian) *sword*, and the (Roman) *battle*." Then in his sublime thanksgivings to God, "Thou art more glorious and excellent than the *mountains* of *prey*," or the tyrannical mountains,—for it is evident that mountains cannot be literally intended,—on which the kingdom of the Redeemer is to be established. "At thy rebuke, O God of Jacob, both the *chariot* and *the horse* are fallen into a *dead sleep*." v. 6. The chariot and horse are the tokens also of Habakkuk's prophecy, employed by God's anointed one against those now represented as belonging to their enemies. "Thou didst cause judgment to be heard from (the Jewish) heaven; the earth feared, and was still." v. 8. It is the same time of silence which is predicted in the seventh seal; and to show the prevalence of his kingdom, who ruleth over all, does the royal psalmist exhort the nations. "Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared." But he dwells in Zion, and his tabernacle is in Jerusalem; and there, according to Zechariah xiv, are all the nations to come up from year to year to worship the Lord of hosts.

Perhaps one of the most explicit and extraordinary, yet one of the most neglected prophecies, as it concerns the important events of the latter day, is recorded in the hundred and seventh Psalm. That it contains a subject of no common interest may be inferred from the very last expression, v. 43, and would be sufficient, it is imagined, to excite the study of it, and the deepest attention to its contents: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the

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Lord." What then is the mystery of this divine song? Clearly, I think, and I may say undoubtedly, the restoration and triumphant state of God's ancient people. It commences with describing their redemption from the hands of their enemies; their being "gathered together out of the land from the east, and from the west, from the north and from the south, or (*marg.*) from *the sea;*" or, as I conceive, their deliverance from Europe, by way of Egypt. Their state previous to their redemption is stated to have been, v. 5, "Hungry and thirsty," and that "their soul fainted in them," and they were then wandering in "*the wilderness.*" Is it possible to describe in more affecting language the present deplorable condition of the Jewish nation, or that state of expectancy and desire which seems at last to have been excited in the breasts of that beloved people? They cry unto God, and he delivers them out of their distresses; and they then are called upon to praise God for his goodness. That this psalm cannot be an allusion to the ancient Egyptian deliverance, is clear from the reference to their being gathered together from the four quarters of the earth; since, had it respected the Egyptian bondage, they could only have been described when planted in the Holy Land, as being gathered from the South. This also may be inferred from the other deliverances predicted, as from the gates of brass and bars of iron, which symbolical tokens were neither applicable to the Egyptians nor any other nation, at that time.

It is important to observe, that verses 8, 15, 21, and 31, contain exactly the same words: "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The term "children of men" seems rather to denote the subjects receiving the benefit, than as referring to the world at large; and the intermediate passages appear clearly to describe some memorable events in their deliverance, which require from them fresh tokens of gratitude and confidence on the occurrence of each signal interposition on their behalf. The first passage appears to me to betoken their deliver-

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ance from the grinding bondage of the papal states; the internal evidence of the prophecy containing the words DEATH and IRON, and also "the wilderness," which is a token of the Western Empire. It is to "such as sit in darkness and the *shadow of death*, being bound in affliction and *iron*," v. 10, that help is first extended. "Because they rebelled against the words of the Lord, and contemned the counsel of the Most High; therefore he brought down their heart with labour. They fell down, and there was none to help." v. 11, 12. They cry unto him, and he delivers them: "He brought them out of darkness and the *shadow of death*, and brake their *bands* (*of iron*) in sunder:" and it is from "*the wilderness*," also, where they "found no city to dwell in," that they are now delivered. This I conceive to be the close of the memorable passage which predicts the first deliverance from Europe; or else he gives them favour in the eyes of those amongst whom they are captive, who interfere in their behalf; because it does not positively appear on this occasion, though it is more than probable, that they are then restored to their own land: still they are said to *be brought out* of the *shadow of death*; and if so, there can be little doubt a restoration to their own country is implied.

The next memorable event excites them as before to praise the Lord for his goodness; and I think it unquestionable, from the exposition already given of the symbolic terms, that their deliverance from the Turkish grasp is symbolized. "For he hath broken the *gates of brass*, and cut the *bars of iron* in sunder." v. 16. It will be observed that Constantinople, the seat of the Turkish Empire, is situate in the region of what is properly called the ancient Macedonian kingdom, which it possesses in its full extent; and hence is probably symbolized by the *gates of brass*: and as the Turkish Empire arose also on the ruins of the Eastern Roman Empire, may well be said to possess the bars of iron. It is likewise remarkable that the Turkish rulers are denominated "THE PORTE," or the "Gate," from the ancient custom said to exist amongst

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the nation when dwelling in tents on the steppes of Tartary. Three such particular symbols clearly describe the empire of the last day as the subject of the prophecy, out of whose hands the "*redeemed of the Lord*" are to be delivered. Of those who are at the present time the subjects of that tyrannical empire is it said, "Fools, because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth *all manner of meat*, and they draw near to the *gates of death*." It is certain that the Jews of the Eastern Empire have been more passive in the hands of the Turks, and lent themselves more to the promotion of their views, from hatred to the Christian cause, than others of the nation have done in any other country in which they have been scattered and peeled. As the whole passage must be considered figurative, it may be understood, I think, that they pertinaciously denied the atonement, which is the only food of the soul, and approximated more closely to the Mohammedan superstition. In their deep distress, however, which seems still to await them,—and many tokens prove, I conceive, that a fresh persecution of that nation is to arise,—it is not improbable that they may be considered as about to withdraw from the Turkish Empire, rather than encounter the dangers which may attend the recovery of their own country, and retire to Europe, which may more properly be said to be "the gates of *death*." In their trouble, however, "they cry unto God, and he saveth them. He sent *his word*, and healed them, and delivered them from their destruction." It may be conjectured, therefore, that their eyes will be opened to discern the true intent and meaning of their sacred volume, and no longer refuse to obey "that prophet," whom God raised up from amongst them, and whom he now again sends to heal them. It is not, however, yet said in what country they obtain a resting-place, or by what special means they were delivered. In both the cases now mentioned, as it respects the European or Asiatic Jews, the prophecy goes no further than to state the interference of God in their behalf; though, it is pro-

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bable, that it may combine their return (as I think it does) to their own land.

If this be the case, they are still evidently to experience further times of trouble; and to me it appears that, when they are called upon to praise God, as in verse 21, it is on account of their deliverance, and of the Divine interposition on their behalf at the battle of Armageddon; for then, in addition to the exhortation generally given, are they exhorted "to sacrifice the sacrifices of *thanksgiving*, and *declare his works with* REJOICING." v. 22. It is evidently, therefore, on account of some still more memorable token of favour than they had ever before experienced. Every word seems to tell in favour of the event now alluded to being the subject of praise and thanksgiving. It has been before mentioned, and I think stated correctly, that when the witnesses are attacked at Jerusalem, it is by the European beast, revived from his revolutionary state, which goes up against them. To proceed thither, he must in all probability go by sea, and enter the Holy Land by way of Egypt. Europe collectively, with its enormous line of coast, may be considered as one mighty maritime power, and doubtless would conduct its armies thither by sea. It is of these armaments, I think, that v. 23, 24, speak: "They that go down to the *sea in ships*, that do business *in great waters:* These see the works of the Lord, and his wonders in the deep:" and the scripture symbol of the Western Empire is the sea. The dragon found in company, if representing the East, would proceed with his armies by land, and its appropriate symbol is *the earth*; and, governing numerous provinces and great armies, he rules over many and great waters. "Great waters" are evidently a distinct symbol from "the sea," and are to be viewed, therefore, as mighty rivers flowing by land; symbolical of the Eastern Empire or earth. The two former deliverances from the "gates of brass" and "the bars of iron," as well as from the "wilderness" and "the shadow of death," seem, therefore, to be referred to; and that the "sea" and the "great waters," which terms are

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equally applicable to these symbolical empires, are now come up as a tempest, dashing their stormy and tumultuous waves against the ark of the God of Israel. Mighty as are their forces, both in ships and armies, God *calls upon his people* to ponder his wonders, and behold the effects of his judgments: "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." v. 25. It is the mighty force which comes up against Jerusalem, of which the waves are lifted up: and "they mount up to the (Jewish) heaven; they go down again to the *depths*:" "Their soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wit's end." It is evident that the nations which go up against Jerusalem are at first successful, as predicted by Zechariah; but God has declared he will make it "a burdensome stone to all people;" and doubtless refers to the stone cut out of the rock without hands, which becomes a great mountain, and fills the whole earth. It is the commencement of his own kingdom, and being assailed is defended by him. So, likewise, does St. John predict the triumph of the beast, and again very shortly his downfall. "Their soul is melted because of trouble," intends, I conceive, the soul of the afflicted Jews, but just returned to their country. "They are at their wit's end. They cry unto the Lord in their trouble, and he bringeth them out of their distresses; he maketh *the storm* A CALM, so that *the waves thereof* are STILL." v. 28, 29. "He spake, and it was done; he commanded, and it stood fast," may well be the language on this occasion; so easy does the Lord of hosts overpower the mighty waters and raging sea, which come up against his people. So far from its injuring them, it becomes the cause of their security. They are confirmed in their empire: "Then are they glad, because they *be quiet;* so he bringeth them unto their desired haven."

They are again called upon to praise God for a new deliverance; and it is a final one; for then "*shall all iniquity stop her mouth.*" v. 42. They are evidently in a

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more advanced state of empire when called to experience this last threatening stroke of adversity; and, on this occasion, and for this interposition, in addition to the general call for praise and thanksgiving, they are directed: "Let them exalt (the Lord) in the congregation of the people, and praise him in the assembly of the elders." v. *32*. The change which has taken place in the state of their kingdom is well described, v. *33—5*. That which was a desolate land and barren, he now makes a place for his people to dwell in, and there plants again his once "*hungry* and thirsty" people; evidently the same people mentioned v. 9, and prepares for them *a city of habitation;* whilst he inflicts judgments on those formerly in prosperity, and who oppressed his people. "He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." v. 38. Whilst engaged in their peaceful pursuits, they are again attacked by a formidable enemy; and I think it clearly appears to be the very last enemy who "surrounds the camp of the saints, and the beloved city," even Gog and Magog, whose language is, "Let us go up to the land of villages, *without bars and gates,* to take a spoil and to take a prey." And I cannot but notice that these *bars and gates,* mentioned in the prophecy of Ezekiel, seem to be spoken of with reference to the *gates of brass* and *the bars of iron,* and thus connects the two prophecies respecting the people of Israel, and strongly mark the different nature of the two kingdoms; the one, as a peaceful people, being without bars and gates; the other having gates of brass and bars of iron, decisive of its tyranny over its slaves.

Again it is said, "They are minished and brought low, through *oppression, affliction,* and *sorrow.*" v. 39. It is observable that, on this occasion, differently from the three former, God does not wait to hear their cry, but instantly interposes: "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way," or no deliverance. Exactly does this agree with the same judgments passed on the mountains of prey: "He shall

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cut off the spirit of princes; he is terrible to the kings of the earth." *Ps.* lxxvi. 12. "Yet setteth he the poor," or his distressed people, "on high from affliction, and maketh him families like a flock." v. 41. As if to mark it as the last crisis of the nations, it is said, "*The righteous shall see it, and rejoice; and all iniquity shall stop her mouth.*" It must, therefore, be the period when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. I would again repeat the memorable passage with which the subject was commenced, and which closes this sublime description of the royal psalmist, of the future deliverance of Israel, "*Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.*" ver. 43. Be it observed, however, that this psalm closes without notice of any further enemy to assail the church and kingdom of the Redeemer; but when all iniquity shall have stopped her mouth, leaves it open to conceive an interminable state of glory and of everlasting felicity under the favour of the Most High, who again assumes the dominion usurped by Satan. It would be easy to adduce a variety of instances where the same events are disclosed; and though these now given may be considered unnecessary in support of the former part of this chapter, yet they open such a wide field to a right understanding of the Book of Psalms, and generally of the Sacred Volume, that I trust they will not be deemed superfluous.

Another observation or two shall close the present discussion. The remarks now made tend to show the improbability of any other meaning being applicable to the period of "the thousand years," than that which has been assigned to it, viz. as "the great day of the Lord," or day of judgment. It stands to reason, that there cannot possibly be such a departure from the faith after the period of a literal thousand years reign of Christ upon earth; or, if that prayer be fulfilled which he has taught us to express, and of which we are bound to expect the full accomplishment,—that "his kingdom may come, and his will be

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done *upon earth, as it is in heaven.*" Where will then be found the men under his vigilant and omniscient administration, who shall dare to propagate sentiments of infidelity, adverse to his righteous government? Yet the argument of the Millenarians, if it be of any value, goes to suppose that in the very nations surrounding "the camp of the saints and the beloved city," the whole mass of the peoples are animated by the most diabolical sentiments, and are determined to crush the people under the immediate protection and government of Jehovah; and that, at a time when the prediction has been fulfilled, "the whole earth is full of his glory." There is not, however, the slightest foundation for separating the interests of the Gog and Magog of the Apocalypse, and the Gog and Magog of Ezekiel, and therefore must such an untenable proposition be rejected; for the breadth of the earth is the breadth of the political earth; and the camp of the saints and the beloved city, when divested of their figurative expressions, are Judea and Jerusalem.

There is another point which tends equally to show its impossibility. There cannot be, I am persuaded, an attentive reader of prophecy, or that carefully weighs the sentiments which have been advanced, but will admit that the coming of Christ is to the salvation of his people of Israel, and that their establishment in their own land will consequently be effected. But after the battle of Gog and Magog, and the final recovery of every one of his ancient people, it is said, "*so from that day forward,* the house of Israel shall know that I am the Lord their God." It evidently appears they do not fully know him till after the conflict with the Gog and Magog of Ezekiel: but, as the identity of this prophecy has been established with that of St. John, it also follows that they do not fully know him till *the second judgment;* because the surrounding the "camp of the saints and the beloved city" immediately precedes that event. Yet, with the express and positive statement of the apostle of the Gentiles, addressed to Christians of every name and denomination, that they might not be

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ignorant "that blindness in part (only) has happened to Israel, until *the fulness of the Gentile (times) be come in,* and so all Israel shall be saved; for then shall the deliverer come out of Sion, who shall turn away ungodliness from Jacob." Yet does the argument advance the bold assertion, that during the *thousand years* reign of the Messiah, they shall be ignorant of the Lord their God; whilst, at the same time, it is a point of positive certainty, that the *first* judgment terminates the mysterious *times of the Gentiles.* Were there no other grounds to prove the improbability and impossibility of giving a literal sense to the "*thousand years,*" these two points would, in my opinion, be quite sufficient and unanswerable.

I am perfectly aware that many wise and holy men have refrained from expressing their sentiments on the latter part of the Apocalypse, considering the prophecy as yet unfulfilled; and the influence of their conduct has made me fearful, lest, in entering upon this subject, I should be chargeable with touching the ark with unhallowed hands. But I do not believe that, whilst the Divine promise stands recorded on the pages of the Apocalypse, that "he is blessed that readeth, and they who hear the words of this prophecy," there can be any such danger; especially where Scripture is made the interpreter of Scripture; and I would not hazard a sentiment, if I were conscious of it, contrary in the slightest degree to the inspired record. On the other hand, I am equally persuaded, that, by neglecting the latter part of the Apocalypse, they have deprived themselves of the most important advantages in explaining the preceding portions of the Revelation; and, if any just and correct sentiments have been submitted to the attention of the reader, they have arisen from a more minute investigation of the four last chapters of the Apocalypse.

The millenarian need not fear the dissolution of his paradisaical state for a thousand years. I will venture to hope that, at the close of these observations, if they obtain an attentive perusal, he will rise from the consideration of

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the question, not with the expectation of happiness during a millenary only, but of everlasting glory and an endless state of felicity about to come upon the earth, much sooner than he may have expected; and be convinced that the glory predicted simply intends "the time of the restitution of all things, as spoken by the mouth of all the holy prophets since the world began," and, consequently, the deliverance of the earth from its primeval curse.

The close of this era may, therefore, be denominated the extinction of the Mohammedan imposture; and may be thus stated:—

> From the Hegira, May, 622, to the total eradication of the "abomination which maketh desolate," and the revival of pure and undefiled religion in the East, to the commencement of the judgment on the surviving beasts, and final "*cleansing of the sanctuary*," must be reckoned 1290 years of the Mohammedan little horn, or 1251 solar years, and 213 days, which terminate Dec. 1873.

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FINAL CLEANSING OF THE SANCTUARY, OR 2300 YEARS OF THE COMMISSION OF NEHEMIAH.

B.C. 428—1873, *A.D.*

It is a good rule, which the wisest commentators have laid down, to limit the exposition of a prophecy to one event, or point of time, and to avoid applying it when apparently fulfilled to any circumstance arising in a subsequent period of years. This ought certainly to be a maxim in most cases; but there is, undoubtedly, so much compressed in some predictions, and their obvious interest, though apparently fulfilled, embraces such distant times, that it would be unwise not to abandon the principle on some occasions, and allow to the prophecy both an incipient and plenary fulfilment; events having transpired after their supposed completion, which they were most probably designed to point out in a future stage of the prophetic history. Such cases have arisen, as are clearly indicated by the record of the New Testament, and prophecies have been applied by our Lord himself, on which a question will scarcely arise, but that they remain yet to be fulfilled.

I would instance, in particular, that question which was agitated amongst the Jews, whether John were that prophet who was to go before the face of the Lord to prepare his way. The blessed Saviour sanctioned the application of Malachi's prediction, that John was that same Elijah. Yet, perhaps, there is not an individual who has maturely reflected upon the point, but considers that prophecy as still future in its perfect fulfilment; and that John came only in the spirit, but not in the power of Elijah, "to turn

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the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he (who was and is to follow) should come and smite the earth with a curse." The context, indeed, makes it manifest that the inspired record remains yet unperfected. The promise is, "Behold, I will send you Elijah, the prophet, before *the coming* of THE GREAT AND TERRIBLE DAY OF THE LORD." Now it is certain that that great and terrible day of the Lord has not even yet arrived; though as little doubt can exist that it will finally take place, to the terror and confusion of his enemies.

The same may be said of the Lord's own coming to the temple, "When he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord a sacrifice of righteousness." "But who may abide the day of his coming, and who shall stand when He appeareth." Christ certainly did come to the second temple, and in that sense the prophecy has been fulfilled; but not in the character predicted of him; and undoubtedly it refers to a future *day of coming*, when the Levites, more sinful than the rest, and then justly condemned,—because they who studied the law and the prophets should have known the character of the Saviour, and not have rejected him,—shall be acquitted of their guilt, and still offer an acceptable sacrifice; for all shall be holy. The temple prophesied of is neither the first nor the second temple, nor that rebuilt by Herod, but the "holy temple," of which Habbakuk and St. John have prophesied, when he will fill it with his presence and glory, in the latter day; because his coming is connected with the day of trial, or final judgment. Yet is there an incipient fulfilment of the prophecy; for he did appear in that temple which was standing in the days of Malachi: but the *suddenness* of his coming evidently refers to the period when he shall "come as a thief in the night," and "unawares to all them that dwell on the face of the earth;" so few will there be watching, or anticipating his appearance.

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It is not indeed necessary to the argument, to suppose a secondary fulfilment of the prophecy relative to the period of the two thousand three hundred years, because I consider the point to which these observations tend as already demonstrated by other conclusions; but there is something surprising in the circumstance, that the larger period of Daniel, adopting the same basis of calculation for the 1290 years of the Mohammedan Abomination, as it has been deemed expedient to adopt for the "time, times, and a half," of the Mohammedan mystery, should be found to terminate at the very same point of time. The epoch of the 2300 years may therefore be considered as founded on the commission granted to Nehemiah, as well as on the decree of Artaxerxes to Ezra, concluding it to have been proved that the 1290 years close with the battle of Gog and Magog, which is the extinction of the Mohammedan imposture, and which must be taken as the final "cleansing of the sanctuary."

The larger term of years is clearly connected with the expression, "then shall the sanctuary be cleansed;" and it has, I think, certainly been found to terminate with the dissolving of the mysterious times: but, if a secondary fulfilment be allowed, then will it also terminate with the extinction of the Mohammedan imposture, and be a more perfect cleansing of the Jewish sanctuary. The promise of the enlargement of the Jewish nation and empire is frequently foretold as occurring at two different periods of time: "The tribe of Judah first," afterwards the house of David, and return of the "ten tribes." Their future prosperity, which certainly does not take place on the first moment of their return to their own land, has been expressed also in the Sacred Volume in such legible and indelible characters, as it respects their knowledge and holiness, their numbers, and the extent of their kingdom, that he must be incredulous indeed who can pass by the luminous prophecies which affect the glory of that people, and can doubt the fulfilment of the promise.

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The "going forth of the decree to restore and rebuild Jerusalem," has been made the basis of the original calculation of the two thousand three hundred years; but Ezra did not fully complete his commission, and was hindered in the work. His commission was evidently granted to permit the restoration of the worship of Jehovah in its pristine purity; and so far as the efforts of Ezra could accomplish it, that work was effected: but had all that Ezra could have desired been then granted,—for he was alive when Nehemiah arrived as governor,—there would have been no need of a second commission; and it seems decisive that he could not have had the same powers with Nehemiah. The commission to Ezra appears to have been granted to him as a scribe of the law of God; and the revival of the Judaical religion was probably his prime object. This he zealously performed, and it agrees perfectly in spirit with the incipient "cleansing of the sanctuary," at the close of the period of the 2300 years. Nehemiah's grant was to build the sepulchres of his fathers, and evidently comprehended the restoration of the civil polity of the Jews; for on this work he was intent the instant he arrived at Jerusalem, and immediately commenced the fortifying of the city, which had not before been attempted, but which, under a despotic government, would unquestionably, without due authority, have been considered as a decisive act of rebellion; and this was the colour given to it by their enemies. Ezra's commission having therefore been probably limited and imperfect, or else, being destitute of the necessary means,—for we cannot doubt his willingness to have effected all that could be desired,—Nehemiah again interceded for his country, in the twentieth year of Artaxerxes, and obtained a fresh decree, and entered that year upon his office, as governor of Jerusalem. Upon a subsequent occasion, finding new powers still necessary, he returned to Babylon, and procured a second commission, instantly reforming all abuses.

Prideaux has not indeed fixed the time of this second commission; leaving it uncertain as to the very year of

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Nehemiah's second return, but coincides in the more decisive opinion expressed by Sir Isaac Newton, as to its being the year A.C. 428. Beverley, in his "Scripture Line of Time," argues, that the decree of Ezra must be considered as fulfilling during the whole time, and that the commissions to Nehemiah were confirmations of the original grant. I do not perfectly subscribe to this opinion, but the last commission must be taken as guaranteeing the privileges and possessions of the Jewish nation: and upon this supposition would form also a proper epoch, from whence the larger period of years would date their secondary accomplishment, in perfect unison with the renewed pledges of love, and promises of favour, made by the God of Israel to that people, after the conflict with "Gog and Magog." Hence would the 2300 years terminate in the very same year, 1873, as the 1290 years of the Mohammedan Hegira. It is, however, obvious that the Medo-Persian kingdom still continued to be the oppressing power, and, though willing to mitigate the misery of the Jewish nation, that it still retained firm possession of its sovereignty. Much, therefore, as the Jews regard Ezra as the second founder of their nation, and firmly as Prideaux may argue for the unlimited extent of the commission granted to Ezra, yet so long as there is a superior power controlling the actions of the people, and denying to them the free choice of their sovereign, they are still an enslaved nation, and the sanctuary is still polluted; and so has it continued, in this respect, from the first desolation to the present hour.

The Jews, though placed in possession of their sacred territory, at the battle of Armageddon, are evidently to continue extending themselves, as has been seen, and subduing the surrounding nations to their sceptre; but they can hardly be considered as confirmed in their enlarged territory, till the final decisive conflict of Gog and Magog. This is the confirmation of their privileges, ratified not only by promise and oath, but by the immediate interposition of God himself. It may, therefore, be justly considered as a secondary accomplishment of the sanctuary

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being cleansed of these last remaining enemies, and of the period of the 2300 years being fulfilled; for then will every enemy be subverted, and the nation enter into its promised rest. This state of affairs is undoubtedly referred to by the Apostle, in his Epistle to the Hebrews: "For if Joshua had given them *rest*, then would he not afterwards have spoken of another rest." And I conceive the rest predicted to be of the same kind, but of a more glorious nature; that is, of territorial possession, and a theocracy more visible and permanent than ever before existed. The subsequent period of time, between the expiration of the 1290 years and the arrival of the reign of everlasting blessedness, or the completion of the elongated period of 1335 years, is occupied, I am convinced, by the process of the second judgment, when "death and hell," and "every one not found written in the book," shall be cast into the lake of fire.

It is unnecessary to repeat, in this place, the prophecies which have been adduced on former occasions, clearly denoting the accession of numbers and extent of empire which the people of Israel are undoubtedly to possess in the future ages, especially as other prophecies will bring that point again before us: but it is manifest that, whilst the Mohammedan abomination continues to infect the Eastern Empire, little progress can be made in establishing their supreme dominion, especially as that dominion is "*de jure*" and "*de facto*" the kingdom of the Son of man, —the last empire which will be established. It is necessary, therefore, for its prevalence, that that imposture should be for ever eradicated and taken out of the way, and the "daily sacrifice" be re-established. This is virtually the meaning of the prophecy: because Daniel predicts that the daily sacrifice should be taken away during a period of 1290 years, and the abomination which maketh desolate be set up during that time; *vice versa*, it is implied that, when the time of the setting up of the abomination should cease, the true religion should again prevail.

It may, however, be a subject of some interest to remark, that every period of the tyrannical empires has been distin-

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guished by an accession of territory; the prevailing power increasing the former extent of empire by the addition of its own kingdom: and it would not be unreasonable to expect that the last empire would still be more extensive, although, from the prophecy of *Isaiah*, chap, xi., the four empires are noticed as the kingdom of the holy mountain. Another prediction of the same prophet, as well as that of the royal Psalmist, when the latter prophet records the declaration of the Most High: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," would justify a more extensive view: and hence may it be inferred that, though Christ will specially come to "raise up the tribes of Jacob, and restore the preserved of Israel," the whole world will experience, by the adoption of that nation as his instruments, the benefits of his beneficent sway.

It will be also observed that, when Daniel predicts the judgment of the fourth beast, which unquestionably takes place at the close of the tyranny of the little horn, or the expiration of the "time, times, and dividing of time," or 1260 years, the lives of the other beasts are spared for "a season and a time." As the life of a beast must consist in his tyrannical and idolatrous principles, and as the regions of the other beasts are now infected with the Mohammedan abomination, this must denote their continuing to profess their idolatrous principles for a season, though their universal dominion be taken away. It is obvious, therefore, if, after the expiration of the mysterious times, there be another prophecy precisely stating that in thirty years "the abomination which maketh desolate shall be taken away," those thirty years must be the "season" predicted by Daniel for sparing the lives of the other beasts; and that, consequently, on the fall of Mohammedism, the kingdom of Christ will prevail to the same definite extent. As the commission of Nehemiah also effected a more perfect reformation of the Jewish civil and ecclesiastical polity, so may it be inferred that it forms an epoch likewise from which the 2300 years should be again calcu-

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lated, terminating in a more perfect "cleansing of the sanctuary," in the "latter day."

I would therefore again state the period, leaving the subject to the judgment of the reader, to be received, or wholly discarded from his mind, as may appear to him, upon a consideration of these particular points, necessary, or not, to the more perfect illustration of the prophecy. It may, however, be shown, in a variety of instances, that the transactions of former times are in reality exhibitions of the Divine procedure in the latter day; and, to my mind, there are no events more capable of being applied with advantage to the subject than the two epochs mentioned of the decree of Ezra and the commission of Nehemiah. The distinction should, therefore, be maintained between the restoration, founded on the decree of Artaxerxes to Ezra, and the building of the city, granted to Nehemiah by a commission from the same monarch; and these two events find their parallelisms in the "ceasing to scatter the power of the holy people" at the end of the "time, times, and a half," and the taking away of the "abomination which maketh desolate" at the close of the 1290 years.

Hence I conclude that—

> From the reformation of the Jewish polity, B.C. 428, to the enlargement of the renovated Jewish church and kingdom, must be calculated 2300 Chaldean or solar years, which end 1873.

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TWO HUNDRED AND TEN YEARS, OR THE BURIAL OF GOG AND MAGOG, 1669—1873.

EVERY circumstance, hitherto brought under consideration, has tended to prove the stability of the main hypothesis, already submitted, respecting the chronological periods. Having assumed the Mohammedan Hegira as the basis of their fulfilment, in no instance have pre-eminent events been required to corroborate the original position, than they have instantly presented themselves to the mind, and the closest examination has but served to confirm the suggestion. Of these events, few will be found having stronger pretensions to the claim of evidence than the period of the "seven months" of the burying of "Gog and Magog."

It is evident that the cleansing of the land of Israel from the pollutions of "Gog and Magog," takes place immediately after the last conflict. It is recorded in these words: "And seven months shall the house of Israel be burying of them, that they may *cleanse the land.* Yea, all the people of the land shall bury them; and it shall be to them for a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: *after* the end of the seven months shall they search," *Ezek.* xxxix. 12—14.

Are these "*seven months*" of the same character as all the other prophetical periods of the sacred Scriptures? that is, are they symbolical, or not? I conceive the question will instantly be decided on the same evidence which sustains all other mystic periods, that they are symbolical; and, if so, are a series of two hundred and ten years. In the verses now submitted, there will be perceived a variation in

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the terms, as it is said, "seven months shall they be burying of them," and "*after* seven months shall they search." It is certainly impossible that a literal burying can be intended, if the time extend to a period of two hundred and ten years, as neither body nor bone would be visible on the face of the earth during such a period in any climate, but much less so in an Eastern clime. There is, however, reason to suppose that the conflict will occasion an immense slaughter; and there must be immediate necessity for this work of burial, on account of that slaughter. But were the time of burial reduced to seven literal months, instead of seven symbolical months, there would be equal difficulty in solving the problem. The climate of Judea is well known to be of an ardent temperature, and that dead bodies rapidly decompose in it. To imagine, therefore, that such a multitude of corpses should be suffered to cover the ground during a period of seven months only, would create a difficulty not easily to be got rid of.

It is improbable that the Spirit of prophecy could literally intend a period of seven months, as it would stand as an isolated circumstance in the prophetic history, which discloses events upon a large scale, and does not confine itself to the minor divisions of time, or the minutiæ of events; and, upon its general principle of "finding out knowledge of witty inventions," it cannot be received in a literal acceptation. The period, however, whether symbolical or literal, being connected with *the burying* of "Gog and Magog," obviously requires some other solution; and I think it will be found in the events of a symbolical period of two hundred and ten years. Gog and Magog, I consider to be a generic term of the Scythian or Tartar hordes; and, as the slaughter affects the Turkish or Mohammedan armies, and the extirpation of that abomination, the renown of which is reserved for the children of Israel, Mohammedan or lunar years, as before observed, are to be employed in the calculation. These compose a period of two hundred and three solar years and nine months, which, deducted from the year 1873, the concluding year of the

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1290 years of Daniel, carry us back to the year 1669 or 1670.

In the prophetic history of the witnesses, *Rev.* xi. their enemies, upon killing them, it is said, would not "suffer their dead bodies to be put in graves:" but it is universally agreed that the death of the witnesses is a symbolical decease, and is virtually a suppression of their testimony, and a depression of their political power. It is considered, also, as a necessary decorum of the symbol, that, presuming them to be dead, a longer period of time than "three days and a half" cannot be consistently allowed for them to remain unburied, from the manifest inconvenience which the living, however deadly their hostility, or inveterate their principles, must sustain in keeping them longer upon the surface of the earth in that state. Their being preserved, therefore, above ground denotes, in a symbolical sense, the Divine intention, that, notwithstanding their depression, they should shortly rise to power, and have their vital existence renewed. On the other hand, a command to bury the dead bodies as strongly declares that, whoever be the parties represented, they shall never again rise to the state they had formerly attained. But if "three and a half days" be considered as the longest period, after which propriety demands that a *dead body* should be deposited in the ground, the indecorum of the symbol would be grossly aggravated, if the time be extended to seven months; and demonstrates the language to be figurative, and necessarily to be received in some other sense than the literal.

The symbolical meaning of the burial of "Gog and Magog," from the manifest difficulty of supposing them to lay unburied either seven literal or seven emblematic months, may be ascertained from a similar figurative expression employed by Ezekiel, chap. xxxvii. When the house of Israel stand up "an exceeding great army," they are said "*to come up out of their graves;*" which is afterwards explained by a positive declaration, that they shall be gathered out of the nations, and collected from the far

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countries, whither God in his anger had caused them to be driven. Their *being buried,* or put into their graves, must have, therefore, signified the annihilation of their political power, and the loss of their possessions. With them it was not a sudden, but a gradual scattering and burial that took place. Admitting that seven literal months were allotted to the literal burying of the immense multitude, still it must be a gradual burying; since all the dead bodies could not possibly have been deposited in the earth at one time: but as they are evidently seven symbolical months, it denotes a gradual reduction of that power which is represented by "Gog and Magog." In this sense, therefore, must their burial be understood. Their power will be gradually undermined, and, as a natural consequence of their burial, will they lose their possessions. It is the fate of nations, that having, after many years, attained the summit of their ambition, they still more rapidly decline. Success breeds indolence, indolence vice, and ruin is its natural consequence.

It may still become a question, whether, supposing them to be seven symbolical months, they should be calculated forward from the time of the battle, or that the conflict should be considered as the event completing the desolation. There is clearly a necessity, I conceive, for considering them as symbolical years, in harmony with all other prophetical periods, and consequently for taking them as two hundred and ten years. To carry the years forward, would impose an unreasonable obscurity on the prophecy; as it cannot be imagined that the conquerors, in so decisive a conflict as Ezekiel represents it to have been, should require two hundred and ten years to follow up the advantages of their victory; nor is there any event predicted in any other of the collateral prophecies consorting with it, which is uniformly found to be the case in every other instance. But if the conflict with Gog and Magog be the final stroke which dissolves their power, and effects the ruin of their falling state, being defeated in their last great and universal effort to restore the Satanic kingdom,

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then must the two hundred and ten years be traced back from the year 1873, already established as the extinction of the Mohammedan imposture; and, in perfect correspondence with the date to which we must necessarily descend, may the first trace of their ruin be discovered. This would agree with the prophetic record, "AFTER seven months shall they search the land," by the men thereto specially appointed; doubtless to put down all rule, and authority, and dominion, which opposes itself to the perfect establishment of the Messiah's kingdom: and I think it evident that these same characters who are to search the land are represented by the fishers who are placed on the banks of the river, flowing from the temple of Ezekiel. The searching of the land, and separation of men to that employment, are certainly figurative expressions, and denote the conversion of the nations in the triumphant kingdom of the Redeemer, and probably the judging of the individuals. Such events are likely, and are asserted to occur after the awful displays of the time of wrath. It commences, I have no doubt, with the second period of John's judgments, and synchronizes with the "*time*" of Daniel, viz. the forty-five years to the perfect reign of blessedness. It is observable that the burying of Gog is to be to the people of Israel for "a renown in the day that the Lord shall be glorified;" and that renown consists "in turning many to righteousness,"—an act for which those engaged as agents will "shine as stars in the (Jewish) firmament."

In the consideration of the sixth woe-trumpet, we have extracted from Eton some particulars of the Turkish history, to illustrate the desolations of the second woe inflicted on the Christian world. It will be proper to consider that plague, as it continued to desolate the earth till the period under review, when it declined from the zenith of its power, and comes into notice upon the present question.

Bajazet II attacked, without provocation, the Venetians, and committed horrid massacres. He was deposed, and poisoned by his son, in 1512. Selim I, the greatest mon-

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ster of this monstrous race, after poisoning his father, strangling his two brothers, and murdering five of his sons, died in 1520. He commanded his son and successor to turn his arms against the Christians, and left him many dreadful and sanguinary precepts. Soliman II. directed his attempts against the Christians, and took Rhodes from the knights of St. John. In his address to the grand master he observes, "It is the property of a sovereign royally descended by strong hand to take from others and to invade others, not from a covetous mind, but the honourable desire of rule and sovereignty; for while my neighbour standeth, I count it but just by force of arms to remove him." He attacked Hungary, took Buda, and murdered the garrison, which had capitulated; entered Austria with fire and sword, and committed incredible cruelties, cutting even children in pieces, and impaling them on pointed stakes; laid siege to Vienna; was defeated, but before he withdrew murdered all his prisoners; carried away from Corfu and Goza 23,000 young persons into perpetual slavery; attacked and took Tripoly from the order of Malta, which surrendered on capitulation; but did not observe it, saying, "that no faith was to be kept with dogs;" and then murdered the garrison. He died of a bloody flux in 1566.

Selim II. died in 1574, having overrun Moldavia and Wallachia, and put all the nobility and many thousands of other persons to death. Amurat III, his eldest son, succeeded and ascended the throne. Being at a distance, the death of the father was concealed till his arrival; else had it been a custom with the janizaries to plunder and massacre the Christians and Jews during the interregnum, in which they were now disappointed; and, to appease them, large sums were distributed. In 1575 he penetrated into Russia and Poland, and made great slaughter. It was debated in the Divan, whether the league with the Christians or that with the Persians should be broken; holding it lawful, when it is the interest of the empire, to break all oaths and treaties with those of a different faith with themselves. He made war on the Emperor of Germany,

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and, according to custom, caused much desolation; but he died in 1595.

On the accession of Mohammed III, the city was, as usual, plundered by the Janizaries. He took Alba-regalis by capitulation: the Christians were to march out in safety, with their arms; but the Turks put all to death, as well inhabitants as the 3000 soldiers of the garrison. Died in 1604. Achmet I. succeeded, and died in 1617. In his reign the Europeans in Constantinople were all ordered to be slain; and Achmet could be hardly dissuaded from this step by his vizier and the divan. Mustafa I. offered many indignities to the Christian ambassadors. Osman I. sent a fleet into the Mediterranean, landed at Manfredonia, and carried off 1600 slaves; made war against Poland with 300,000 men, but was defeated. In the reign of Mustafa I, the soldiers stood in companies, in the day time, demanding money of every Christian passenger, and stabbed without mercy those who refused to submit to their extortions. Murat attacked the Poles without declaring war. To the ambassador sent on the occasion, he, contrary to custom, spoke himself, telling him that "all Christian kings ought either to receive the Ottoman laws, or pay him tribute, or try the sharpness of his sword." After a life spent in debauchery, he was suddenly carried off, in 1640. "Thus perished one of the most ferocious despots," observes Eton, "that ever insulted and disgraced humanity. Breathing vengeance against all nations, he threatened to subdue all Christendom, and impose on it the yoke of Mohammedism."

Having thus exhibited something of the diabolical temper and horrid cruelty which animated these children of hell, I shall proceed to the record of their last permanent conquest; from which period their empire has been rapidly declining, and hasting to dissolution.

"The restless disposition of the Turkish Divan," observes Eton, p. 181, "led them, in 1644, to plan an attack on the island of Candia: but, being then *at peace* with the Venetians, they concealed their design under the sem-

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blance of amity, until their fleet was fitted out, and had sailed towards that island. The Turks then threw off the mask, and, in June, 1645, landed 74,000 men in Candia; where, in the first campaign, they took the strong city of Canea with their usual violence and slaughter; and thus began in injustice a long and bloody contest, which lasted until the end of that century." These attempts to effect the conquest of the island were repeatedly made and frustrated. But Eton continues to observe, "On the 11th of May, 1667, began the famous siege of Candia, by an army of seventy thousand Turks, provided with every necessary, and with cannon of immense calibre. So certain were the Turks of success, that great preparations were made at Constantinople for illuminations and other rejoicings on its capture; but that place resisted their furious and repeated attacks. A second year passed in the repetition of them, which met with the same obstinate resistance. In two assaults, the Turks lost 30,000 men; but, by continual supplies of men and ammunition, they were still enabled to press forward, and at length carried the outworks of the Christians. The sultan, finding, in the year 1669, that the great expense and exertion fruitlessly made in this expedition produced nothing but disgrace, began to apprehend danger to his throne; but was at length released from these fears by the *surrender of* CANDIA, by a capitulation, which formed the *basis of a treaty of peace with the Venetians.* In this celebrated siege, it was computed that 40,000 Christians and 120,000 Turks were destroyed."

"The vizier returned home in triumph, in 1670."

If the precise date of this public document, by which peace was concluded and the island was surrendered to the Turks, could be ascertained, I have little doubt that it would be found to correspond almost to a day with the expiration of the 1080 years of the Mohammedan Hêgira, from whence the two hundred and ten years of the burying of Gog and Magog should be calculated. These years, from the date of the Hêgira, would expire March, 1670, and the

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210 years would terminate Dec. 1873. As the fact now stands, there is positive evidence on which to found the calculation, though the desired precision may not be obtained.

There is something very singular, as Beverley suggests, in the marked division of the twelve hundred and sixty years, into the symbolical "time, times, *and a half;*" as if, indeed, the Holy Spirit had distinguished them as the sepulchre of great events. It is certain that, about the 360th year of the Mohammedan Hêgira, the Saracenic Empire began to decline, and the Turks first came into notice, establishing themselves as a nation on the banks of the Euphrates. In the very year in which the "time and times" must have completed their round, the Turks effected their last conquest. Though destined still to continue as an empire, for "a half time" also, it seems, in the judgment of all historians, to have been a period demonstrative of their decay: and though there are now but a few years to elapse before the "time, times, and a half," shall have completed their circle, and that kingdom is still standing; yet is it the opinion of even the most commonplace politicians, judging on perfectly different grounds from those obtained by a view of prophecy, that the next half century will witness its entire subversion, and that the Turks will be for ever driven from the boundaries of civilized society.

"The last of their conquests," observes Bishop Newton, "were Candia, or the ancient Crete, in 1669, and Cameniec, in 1672." Bishop Newton adduces this last conquest in proof that the 391 years were then fulfilled, reckoning from the first conquest mentioned in history of the Othmans over the Christians. This is certainly a very doubtful subject; and, if it were true, yet has the prophetical period of 391 years a much more eminent point of history on which to rest its base, in the final overthrow of the Greek Empire. Besides, the Turks still continue a formidable power, and do not now cease to be a plague: and hence it cannot, I think, reasonably be inferred, that the sixth woe-trumpet has *yet ceased to sound.*

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Indeed, I apprehend that a severe struggle will still occur, whenever the standard of Mohammed shall be unfurled, as the signal of danger to the empire, and before that power finally falls. It is remarkable that this circumstance of unfurling the banner now begins to be rumoured as the subject of consultation in the Divân. Being a rare occurrence, it would mark in a distinguished manner the sense of the Turks as to the impending danger. Cameniec, however, was not a permanent conquest, as Candia has been; and, in the fall and recovery of towns, which change hands from time to time, by the fortune of war, no substantial foundation is laid of sufficient importance on which to rest the interpretation of prophecy. That this crisis, however, referred to as the conquest of Candia, has been considered by historians as the highest point of time to which the Turkish Empire ever attained in its glory, the excellent bishop has admitted, by quoting from a writer of those times. "Prince Cantemir," he observes, "hath made this memorable reflection, 'This was the last victory by which any advantage accrued to the Othman state, or any city or province was annexed to the ancient bounds of the empire.' Agreeably to which observation, he hath entitled the former part of his history 'Of *the growth* of the Othman Empire,' and the following part 'Of *the decay* of the Othman Empire.' Other wars and slaughters," the learned bishop observes, "have ensued. The Turks even besieged Vienna, in 1683; but this exceeding the bounds of their commission, they were defeated. Belgrade, and other places, may have been taken from them, and surrendered to them again; but still they have subdued no new state or potentate of Christendom now for the space of eighty or ninety years,"—that is, when the worthy prelate wrote,—"and, in all probability, they never may again, their empire appearing rather to decrease than increase." Since that time, however, as Eton proves, the Turkish empire has rapidly declined. I would observe, also, that Crete is still in their possession; not so any of the Polish towns: and it is remarkable that, in most,

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if not all, the chronologies, where the Turkish conquests are mentioned, Candia is set down as the very last of their permanent acquisitions: and upon that general opinion, I should think, it would be proper to rest the question.

The point, therefore, to which the present observations have tended, seems to me completely established; and the burial of Gog and Magog has, I think, clearly appeared to be a symbolical annihilation of their power, and, in fact, synchronizes with the taking away of the "abomination which maketh desolate." The period, also, of "seven months" has not less appeared to be a symbolical period; and that, as connected with the burial, it cannot possibly intend seven literal months. It is, therefore, remarkable that, from the last victory of the Turks, acknowledged by most commentators as the Gog and Magog of Ezekiel, there are exactly two hundred and ten lunar years, which find their termination in the twelve hundred and ninetieth year of the Mohammedan tyranny, determined, I conceive, by the Holy Spirit of prophecy, as the precise epoch when that abominable imposture shall be for ever taken away. I may, therefore, now presume to state the result, that

> From the surrender of Candia, by the treaty of peace between the Venetians and Turks, to the dissolution of the last remains of the Mohammedan powers, and to the final burial of Gog and Magog, are to be reckoned 210 Mohammedan years, or 203 solar years and 7 months, which end 1873.

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TWO THOUSAND FIVE HUNDRED AND TWENTY YEARS, OR DURATION OF THE FOUR TYRANNICAL EMPIRES.

B.C. 604—1917, *A.D.*

ALTHOUGH many large and learned volumes have been written on prophetical subjects during a succession of ages; yet, having never seen the subject, on which I am about to offer some remarks, touched upon by any author, I commend it to the attention of the reader, not doubtingly, indeed, but with strong confidence that it will be found still further to corroborate the scale of the prophetical periods, assumed as the basis of the fulfilment of prophecy.

The time of the last judgment, when the reign of blessedness commences, and when all the wicked will be judged and consigned to their eternal abode, as the just consequence of their transgression, I assume to be the forty-five years, or elongated period *beyond* the thirty years of Daniel, when the "abomination which maketh desolate" shall be taken away; which thirty years succeed the mystic "time, times, and a half." "Blessed," says the angel, "is he that waiteth, and cometh to the thousand three hundred and five and thirty days," xii. 12. A period, therefore, of *forty-five years* remains to be accounted for; of which nothing is mentioned by Daniel to take place within or under that period, unless it be the judgment of the other beasts, whose "lives were spared for a season and a TIME." The judgment of Daniel's Roman beast is evidently a judgment of some duration, implied by the term "*consuming*," which is also stated to continue "*to the end*," or probably *time* of the end. It has

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been seen, also, on a consideration of the burial of Gog and Magog, that it was to be a gradual decay, or consumption of dominion. Such, also, seems to be, though more rapid in execution, and marked by decisive manifestations of Divine interposition, the TIME *of judgment* now in question. That it is an eventful time, and attended by some distinguishing process, will, I doubt not, be made manifest.

The duration of that period, I conceive, takes in the time of *searching the land* for the remains of Gog and Magog; and the sitting in judgment on the adherents of Daniel's other beasts, that judgment closing finally with the casting of the Papal *Death*, and the Mohammedan *Hell*, into the lake of fire; into which, also, every one brought into judgment, that cannot stand the fiery trial, shall be likewise cast. That the second event of Daniel's prophecy coincides with the second judgment of St. John, if it may not be considered as already proved, will, I think, be undoubtedly established, by points which yet remain to be considered.

The period of blessedness is marked, if I mistake not, by a still broader and longer line of Scripture time than any previously mentioned, commencing from the very first mooting of the tyrannical empires; is more comprehensive in its arrangements, and is distinguished by the exit of the grand week of prophetic years, or chronological period of the lives of the four great and dominant tyrannies. Thirteen hundred and thirty-five years of the Mohammedan Hegira, from its first rise, close with the commencement of the reign of blessedness, in 1917. The grand week of years, commencing with the first year of the Babylonic tyranny, and ending with the last year of the *time* of the beasts, or of the forty-five years TIME of the judgment of the Mohammedan imposture, terminates in the very same year, 1917; calculating upon the same principle of solar years, when the tyrannical empires are concerned, and at a time when lunar years were scarcely known; reserving these for the adherents of the Mohammedan imposture, who, during their tyranny, only employed them.

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This week of years, or "seven times," is to be traced in the visions of Nebuchadnezzar, the first monarch who tyrannised over the Jewish church and people, and in the history of his successors. Daniel, in the interpretation of the vision of the symbolic image, addressed Nebuchadnezzar thus, "Thou art this head of gold." It is plain, therefore, that the tyrannical empire must have then commenced, since Nebuchadnezzar, but doubtless including his successors in the Babylonic dynasty, was styled, the *golden head* of the image; and, I take it for granted, that no reader requires it to be proved that the image itself symbolizes the whole of the tyrannical monarchies. It was in the year 606, that the destruction or first captivity of the Jewish nation took place, and in 604 A.C. that Nebuchadnezzar ascended the throne of Babylon, on the demise of his father or grandfather. No mortal, uninspired by a Spirit of prophecy, was ever so highly favoured of Heaven with an insight into futurity; none ever so afflicted by the signal interference of the Divine Being, in his punishment; and none ever acknowledged, in probably more sincere and affecting language, the sovereign authority of the supreme Disposer of events, than Nebuchadnezzar.

It is impossible to imagine but that the interpretation of the first vision, given by Daniel to Nebuchadnezzar, must have left a deep and indelible impression on the mind of the monarch, and a constant sense of the overruling providence of God; yet was he (whether like Hezekiah, momentarily, or not, does not appear) lifted up in pride,—of all evils, that which clings closest to a fallen and ruined creature. Supposing such a man to have been perpetually revolving in thought the destinies of that empire over which he ruled, and with the feeling of a parent towards a son, the fate of whose kingdom had, however, been interpreted to him by an inspired messenger; is it improbable that the event foretold was then the subject of his midnight dreams? or, that it should become the basis of some further revelation? Pharaoh's dreams were doubled unto him, to establish the certainty of the revela-

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tion; and that they were so in the case of the Babylonian monarch, there is, I think, incontestable evidence to prove: and from thence may it be asserted, that the vision of the lofty and aspiring tree symbolized the four empires equally with the image, and related also to the future history of those empires which were to be established upon the earth; succumbing, however, finally to him, who is the only legitimate Governor of the nations; the potentates of the earth being then convinced "*that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*" This, therefore, may be considered the vision of the "seven times," or period of the grand destiny of the four universal monarchies. It is of importance to consider the construction of the vision, as tending, equally with that of the symbolic image, to one point; terminating, as that vision does, with a sentiment of exactly similar import to that which closes the prophetic history of the lofty tree, which is, "*and the stone which smote the image became a great mountain, and filled the whole earth,*" Dan. xi. 30.

Respecting the typical nature of the sacred institutions, both as they concern persons and things, it may be observed, that they shadow forth those events and means by which God, in his infinite mercy and judgment, designs to carry on his work, till the whole world be submitted to him, and till it be restored to its original state, when, as at first, he pronounced all which he had made "very good." This I conceive to be the predicted "time of the restitution of all things;" and that the prophecy of Daniel will then have been fulfilled,—sin shall cease from the face of the earth; and then will "the whole earth," as predicted by Isaiah, "be filled with the glory of the Lord." Persons, as well as the inanimate creation, are typical throughout the Sacred Scriptures; nor can I conceive a more fit subject to represent the potentates of the earth, than is to be found in the history and person of Nebuchadnezzar, even of him who first set up the tyrannical image, which, at this present time, continues to lord it over the nations.

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Without derogating from the dignity of sovereigns, or of the post of honour which they are permitted, doubtless for wise purposes, to occupy in the scheme of Divine government, I would only express my wish, that the rulers of the nations were all such as Nebuchadnezzar became at the close of life, and that, taught by the same wisdom, they entertained the same hope of sharing immortal honours. His last bequest to the world is to me a sufficient proof that he attained at last to the possession of true knowledge, and was accepted of God: but, in his first efforts to trample under foot and subject the church and people of the living God, he exemplified, undoubtedly, that tyrannical principle which has been predominant in all subsequent ages; the life and happiness of man weighing not a grain in the scale of secular ambition and worldly-minded aggrandizement.

Nebuchadnezzar was a type, as appears to me, of the kings of the tyrannical earth, and his kingdom of the three successive kingdoms which were to arise; upon which, however, the Son of man has designed to lay the foundation of his throne, and, in process of time, to establish his holy mountain. The monarch was bound and afflicted, for the pride and tyranny natural to the possession of universal empire, during "seven times," that is, as Daniel in effect interprets it, he should be punished and deprived of his high station, till seven times had passed over him, denoting, symbolically, that the tenure of empire, during the prophetic week of years, should be attended with those dire calamities and grievous afflictions incidental to a tyrannical usurpation; and, in still more prophetical language, "there shall be war," distinguished, as it may be, from the peaceful days of Messiah, when "there shall be no more sea" or war. At the end of the years was he to be again restored to empire; compelled, nevertheless, to acknowledge, that "*the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*" Such, doubtless, has been the case of the other succeeding empires, as it has been of that of Nebuchadnezzar, and as will be also of

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the last. They also were to be bound and afflicted, till they are reduced to that congenial state of mind which will induce them to acknowledge the overruling providence of God, and till they become submissive to the Divine will.

Had the "seven times" been designed exclusively as a period of personal and private judgment upon Nebuchadnezzar for his pride, then is it probable that the years of affliction would have been symbolically expressed as a period of seven days for seven years, agreeably to the usual language of symbols, and the constant practice of the sacred historian; but, as it is said that during his affliction "his hairs grew as eagles' feathers, and his nails as birds' claws," the decorum of the symbol would necessarily require a longer period of natural for prophetical time for such an end to be obtained. But they are "seven times," and, therefore, are to be taken in the same symbolical sense as other prophetical periods, and as the "time, times, and a half;" and, if this opinion be correct, then must the history of Nebuchadnezzar be taken in its typical import. The "seven times" would, therefore, be considered as a grand week of years, forming a period of two thousand five hundred and twenty years, and embracing the duration of the four tyrannical monarchies; at the close of which they are to learn, like Nebuchadnezzar, by the "season and time" of the two judgments, that "*the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*" Commencing, therefore, the calculation of the "seven times," from the first year of Nebuchadnezzar, A.C. 604, whose kingdom is the *golden head* of the image, and is represented by the towering and palmy "tree," previously to its desolation, the termination of these 2520 years will fall out in the year 1917. It has been seen that the expiration of the 1335 Mohammedan years, and the completion of the forty-five years of Daniel, beyond the elongated period of the 1290 years, when the "abomination which maketh desolate" is to be taken away, take place in the same year, 1917; and both these positions serve mutually to confirm and illustrate each other.

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What then is the vision of Nebuchadnezzar? Does it serve to carry on the history of the prophecy from the commencement of these tyrannical times to their close? I think this will be apparent. The vision is of "a great tree, which grew and was strong, and its height reached unto heaven," or the then existing church of the living God; and its rule, or "sight of it, unto the ends of all the earth." The heaven and earth must be considered as the Jewish heaven and earth, the subject of prophecy; for it is certain that the Babylonic empire did not extend itself but to a small part of the literal earth; and denotes, therefore, the subversion of that kingdom which constituted "the heaven and earth" of his once-favoured and beloved people. "The leaves were fair, the fruit thereof much, and in it was meat for all;" it had, therefore, the semblance of prosperity, and honour, and beauty, as if it were blessed of heaven, and as if the nations were protected, fed, and governed by it. "The beasts of the field," or kings of the world, "shadowed under it," or submitted to it; and "the fowls of heaven," or the Jewish nation, "lodged in its branches; and *all flesh* was fed of it," or it symbolized the universal government of the nations.

The interpretation of the vision by Daniel, is, "they shall drive thee from men," or, in a typical sense, thy kingdom shall be subverted; "and thy dwelling shall be with the beasts of the field," or thy kingdom shall rank with the other kingdoms of the earth; "and they shall make thee to eat grass as oxen," becoming a harmless and inoffensive, instead of a tyrannical, kingdom; "and they shall wet thee with the dew of heaven," or the nation represented as the "fowls of heaven," shall be scattered over thy surface; "and let his portion be with the beasts of the field," or it shall be the final lot of his kingdom to be subverted. "And whereas they commanded thee to leave the stump of the tree-roots, thy kingdom shall be sure unto thee, after that thou shalt know that the heavens do rule." As other tokens indicate that the tyrannical empire was to survive the Babylonic dynasty, the command to

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leave the stump of the tree-roots behind him, seems to provide for its subsistence beyond the event of Belshazzar's decease. The symbolical "tree" existed in full prosperity after the recovery of Nebuchadnezzar, when his glory and honour returned unto him; and it is evident that his reign only cannot be intended, for nothing is said of the revival of the tree after being cut down. His kingdom is therefore to be made sure unto him, when convinced that "the heavens do rule," or when that people, specially favoured by God, to whose dissolution the towering and lofty tree aspired, do rule; and a special promise is given to Nebuchadnezzar, after the expiration of the tyrannical times. Accordingly we find, from *Isaiah*, chap. xi, that the kingdom of Babylon is reckoned a kingdom "*per se*," under the times which follow the advent of the Son of man, in the triple division of the glorious universal kingdom, when "nothing shall hurt nor destroy in all the holy mountain of the Lord;" for it is said, "*the lion* shall eat straw like the ox," ver. 7.

In the description of the universal kingdom, exhibited in vision to Nebuchadnezzar, there is particular mention made that the "branches," or provinces of the empire, "were to be lopped off," and "the fruit scattered," the "tree cut down,"—"the beasts of the field," or the kingdoms conquered by the monarch of Babylon, and the "fowls of heaven," or the Jewish nation, are to be separated from it, or get away from under its authority, "but the *stump of his roots to be left in the earth.*" It is certain that, during the malady of Nebuchadnezzar, no such event occurred; on the contrary, it is attributed to the wisdom of Daniel, that, during that painful dispensation, the monarchy was preserved entire. It is evident, therefore, that the prophecy has reference to some more important event, beyond the life-time of Nebuchadnezzar. There cannot be a question, I think, that it designates the subversion of the empire by the Medes and Persians, which stripped the palmy tree of its fruit and branches, and cut down the tree; nor can there be a finer figure of the overthrow of a powerful and

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prosperous empire; but as "the stump of the tree-roots" was to be left in the field, so is there also a clear description that another empire was to arise on its ruins. It was to remain growing in the field, encircled with bands of *brass* and *iron;* and there is no event in the life-time of Nebuchadnezzar which agrees in any respect with the bands of brass and iron. These prophetical tokens had no existence at that period of time, and refer to future events.

Nebuchadnezzar, though described as the "head of gold," was not so personally, but as it respected his kingdom, and its continuance is comprehended till superseded by the Medo-Persian kingdom. In like manner, though he was exercised personally by judgment, the prediction of lopping the branches and felling the tree refers to his kingdom also, and symbolizes its desolation. I would appeal, therefore, to the good sense of commentators, whether the symbolic tree does not as expressly delineate the four universal monarchies, as the symbolic image does that of the Babylonic monarchy and the successive tyrannical kingdoms? What is the tree, in its full verdure and ample expanse, but the Babylonic monarchy? the "stump of the tree-roots," but the Medo-Persic? and, what the bands of BRASS and IRON, strengthening and confirming the original root of empire, but the Macedonian and Roman monarchies? which root is to subsist so banded, till the tyrannical empires know that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The seven times, therefore, which are to pass over it, are the grand prophetic week of years, or period of 2520 years, when the tyrannical tree is to be rooted up, and the "goodly cedar of Lebanon" be planted on the "high mountain, and eminent," in its stead, in 1917.

A community of symbols is, to my mind, always decisive that the several prophecies in which they are found refer to the same events. Brass and iron, undoubtedly symbolical of the Macedonic and Roman Empires, are the tokens to be found in each of these prophecies. There is, also, another very particular symbol, which is common to

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the vision of the symbolic image, and of the palmy tree. In that of the image it is said, "and the *fowls of the heaven* hath he given into thine hand;" and in that of the lofty tree, "and the *fowls of the heaven* dwelt in the boughs thereof." To my mind, therefore, where there exists an interchange of symbols, the prophecy is one; and, whatever interpretation is given to the symbolic image, must be admitted also of the palmy tree. This is the more remarkable, as a somewhat similar expression, upon which some observations have been already made, proves also its connection with Daniel's own vision of the four beasts, and equally determines the unity of the Divine mind in these several communications; for, of the tree of Nebuchadnezzar undoubtedly representing his kingdom, and not Nebuchadnezzar personally, does that singular transition take place in a prophecy where the monarch is not even previously named, nor his person hinted at: "Let his heart be changed from man's, and let a beast's heart be given him." Connecting this with the rise of the first beast, when it is said, "And a man's heart was given unto him," it seems to me positively to denote that, in all the three visions, the very same events are predicted. And if the "seven times" be symbolical, and refer to the palmy tree, as denoting the universal empire, then may they be referred with equal propriety to the vision of the symbolic image, and the vision of the four beasts, as the duration of their empires also.

It is also remarkable that, when Nebuchadnezzar describes the judgment of heaven upon him, he asserts that "he was driven *from men*, and did eat grass *as oxen;* and his body was wet with the dew of heaven, till *his hairs* were grown like *eagles' feathers*, and *his nails like birds' claws*." v. 33. And it is "*at the end of the days*" that he lifted up his eyes unto heaven, and his understanding returned unto him, and that he blessed the Most High, and praised and honoured him that liveth for ever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation." The reference is evi-

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dently to that kingdom which shall be finally established; and it is very remarkable that the same expression is adopted by Nebuchadnezzar, who thus declares his hope of standing in the last day, as is used concerning Daniel, that "he should stand in his lot *at the end of the days.*" Learned men are divided in opinion as to the nature of the malady with which Nebuchadnezzar was afflicted. By most commentators, it is presumed to have been the epilepsy, or else "madness" in its very worst form. But whatever may have been the character of the disease, it is certain that the marks of it now described could never have been literally fulfilled, as that "his hairs" did grow like "*eagles' feathers,*" or his "nails" like "*birds' (or eagles') claws.*" It is a strong presumption that the language must be taken in a symbolical sense.

In the former vision of Nebuchadnezzar, the tyrannical image unquestionably denoted the universal empire, in all its ramifications; and the golden image, which he afterwards set up probably in reference to the golden head of the image, his own tyrannical empire, which he commanded his subjects to worship as the emblem of his sovereignty; a practice which obtained also in after-ages. In a similar sense may the body of Nebuchadnezzar, the whole history being symbolical, though founded on facts, be considered as the type of universal empire, in its vital or actuating principle, when, as in v. 16, the command is given to take away the "man's heart" from him, and that a beast's heart should be given him. It is evident that the symbol rapidly changes from a tree, which was the subject of prophecy, to a beast, and is clearly referable to the first of the four beasts of Daniel, to which "a man's heart" was to be given on its rise to empire. This symbol of "a man's heart," we have proved, I conceive, to refer to the Jewish king and kingdom, then given over, on the conquest of Judea, into the hands of Nebuchadnezzar. The prediction is, therefore, that the empire of Nebuchadnezzar shall not stand; that the Jewish kingdom shall be wrested from him, and that his empire should be reduced to its

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former bestial state, and be condemned to herd with the lowest, in common with other kingdoms under another tyranny; and in the event become harmless, comparatively, as an ox. "His body being wet with the *dew of heaven*" seems equally to denote that the universal empire shall be sprinkled over with the Jewish nation, scattered as they have ever been over its whole surface, and during the whole time of its duration; that nation being clearly represented in the vision of the "tree," and in the vision of the symbolical "image," as "the *fowls of heaven*," subjected to those tyrannies, and so determined to continue, like grains of wheat "sifted in a sieve," almost analogous to the dew-drops of heaven, till, as he asserts, "his hairs were grown like eagles' feathers, and his nails like birds' (or eagles') claws." The prediction contains, therefore, an evident reference to the last change of the universal tyrannies; the wings of the eagle being a decisive symbol of the Roman Empire in its latter stage, and its ten claws equally referring to its final division under ten kings or kingdoms: the body, therefore,—the feathers and claws of the eagle being only mentioned on this occasion,—represents the universal empire, and these its last stage of existence even at the end of the "seven times." In this last state it is found when warring with the King of kings and Lord of lords, "whose dominion," as Nebuchadnezzar expressly asserts, "is an everlasting dominion, and his kingdom from generation to generation." Then only, "at the end of the days," does the universal empire return to the obedience of its just Lord, which Nebuchadnezzar's restoration to reason, when he acknowledged that "the heavens do rule," justly typifies, and then only is the *everlasting kingdom* set up and established.

Belshazzar, it may be observed, equally typifies the last stage of empire, at the very moment his kingdom was about to be subverted. His sudden destruction very accurately represents the desolation of the latter day, which is to come upon men unawares; and whose kingdom is to be "destroyed suddenly, and that without remedy." He

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drank wine in the vessels of the house of God, *Dan.* iv. 4, to "the gods of *gold*, of *silver*, of *brass*, and of *iron*," and also "of wood, and of stone." The description of the first four idols clearly alludes to the four monarchies of gold, and of silver, and of brass, and of iron. Nebuchadnezzar commanded only the golden image, the idol or representative of his own empire, to be worshipped. Belshazzar drank to the future success and prosperity of his own and the successive kingdoms, probably with infidel hatred of the Lord of hosts, who had revealed to Nebuchadnezzar the prophetical characters of the symbolical image; facts which must have been well known to Belshazzar and his lords. Had Belshazzar valued the counsels of his grandfather, he never could have rejected the services of Daniel; but it is evident that the prophet was a stranger to him, and that he was not then in office. In daring defiance, however, of the same God did he also repeat the desecration of the golden vessels of the temple, and threaten, by this sacrilegious deed, to continue the usurpation of the dominion of the people of Israel, whose term of captivity was now on the eve of expiring; and such was probably urged on his attention by the Judean captives, doubtless instructed by Daniel, who had studied the "books," and knew their deliverance to be at hand. If the first four of these symbols typify the four monarchies, of which I conceive there exists no doubt, the idols of wood and of stone as evidently refer to the Saracenic and Turkish Empires; the despots of which succeeded to the dominion of the Jewish kingdom; and the six, as we have seen, are clearly represented by the six slaughtermen of Ezekiel, who were to desolate Jerusalem.

It is highly probable that some more distinct view had been obtained of the succession of empires in the eastern world, as it respected Jerusalem or the Jewish nation, than might have been collected from the symbolic image of Nebuchadnezzar; more especially as, in the first year of Belshazzar, Daniel had his vision of the four beasts, and

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in the third year of Belshazzar his vision of the ram and he-goat, in which latter vision the Mohammedan horn, or king of fierce countenance, is distinctly portrayed. As Ezekiel prophesied also at the same time, his vision of the cherubic wheels and six slaughtermen, his four sore judgments, and his symbolic tree, must have given some understanding as to the desolations of future ages. We have, indeed, the visions recorded; but the commentary of Daniel and his fellow-captives has been lost to posterity. It is not, however, to be conceived that, mixed as Daniel was with the princes of Babylon, his opinions could be unknown, however much his counsels were unwelcome, and his religion blasphemed by an infidel court.

There is much to excite attention in the prophecy of Jeremiah ii. 27. Undoubtedly it relates to the last times, in which it is attributed to the children of Israel, that, instead of saying to the Saracenic stock, "Thou art my father," and to the Turkish stone, "Thou hast begotten me," they will, being made sensible of their delinquencies, and in the time of their trouble, call upon the Lord in these words, "Arise, and save us." This is confirmed by chap. iii. 4, where, after charging them, as before, with their shame, the question is addressed to them, "Wilt thou not from this time cry unto ME, *My father*, thou art the guide of my youth?" It is well known that the Jews have submitted more unconditionally, and been more grievously subjected, in the Mohammedan states, than in any other. Motives of interest have probably induced them, whether artfully or not may be conjectured, to profess their allegiance to the Turkish and Saracenic tyrannies.

That remarkable verse in the history of Belshazzar, the like of which is seldom to be found, occurs again, *Rev.* ix. 20, and the occasion shows that the record of Daniel has reference to distant times. There is scarcely a commentator, Pastorini excepted, but admits the sixth trumpet to be descriptive of the Turkish woe; and that this woe contains a judgment on the Greek Empire. Upon the infliction of this woe it is said, "And the rest of the men, which

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were not killed (or their political power taken away, for this is a political woe) by these plagues, repented not of the works of their hands, that they should not worship devils, (or demons,) and idols of *gold,* and *silver,* and *brass,* and *stone,* and of *wood.*" It will be observed, that IRON only is omitted in this enumeration: and it will not escape the observer, that *iron* is the symbol of the Roman Empire. The judgment above mentioned was inflicted on that empire in its *eastern* or Greek branch, in which part of the world the six slaughtermen are directed to execute their office; the corresponding symbol, therefore, in the eastern branch, though it affects the western, is "*demons;*" for IRON is the type of both branches of the empire, and "demons" its proper adjunct; and undoubtedly the same perverted sentiments of religious allegiance prevailed at that moment in both branches of the empire. This sufficiently shows what is to be understood of the other symbols; and proves, I think, that they are not to be taken as idols simply, nor to be confined, as commentators generally suppose, to the Papal Empire. The eastern branch of the empire was now subverted; yet the principles which established the several empires, whether the Babylonian, Medo-Persian, Grecian, Roman, Saracenic, or Turkish, were still adored, and must consequently come into condemnation. The exclamation is evidently that of surprise, on observing that the same principles still prevailed.

By observations already made, and in prophecies still further to be elucidated, it will appear that the four empires, exclusively, separate from the Saracenic or Turkish kingdoms, will be the site of the kingdom of "the saints," and be perfectly submitted in mind and will to the Supreme Ruler. It is evidently of the latter day of glory, of which Isaiah speaks, lx. 17—20, when he adopts the same symbols, and declares that the Lord shall be the LIGHT and GLORY of his people Israel; and when the sun and moon of the former system shall no more be required, then "for *brass,*" saith the Lord, "I will bring GOLD, and for *iron* I will bring SILVER, and for *wood*

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BRASS, and for *stones* IRON." If this be the case, and the language be symbolical, then is it a fact, that, in the latter day, the wood and stone, or the Saracenic and Turkish dominions, will be utterly excluded, and the corrupt doctrines professed by them be effectually annihilated. The other empires, though existing, as stated by Isaiah, chap. xi., will have their natures changed, and become submissive to the empire of Israel: but the whole reasoning proves, that when Belshazzar drank to the "gods of gold, and silver, and brass, and iron, and wood, and stone," he recognized the future tyrannical empires, and toasted their success. If another inference be admitted, it was in deadly hatred to the kingdom and God of Israel, the emblems of which kingdom, and of the supreme dominion, he polluted for that purpose. To me it is also evident, that when St. John adds, "neither repented they of their *murders*, nor of their *sorceries*, nor of their *fornications*, nor of their *thefts*," he delineates the spiritual crimes of the four empires embodied in the Roman power, which God, in his wrath, chastised by the Saracenic and Turkish plagues, still without effect; and they are, therefore, then given up to judicial blindness and hardness of heart, and, so continuing, will perish as predicted.

It is remarkable that the last triumphant kingdom, which is to be set up, and is to supersede the tyrannical empire, is to arise in the kingdom of "stone;" and, therefore, upon this presumption, must take place in the last stage of the universal empire. "The little stone," which is to be cut out without hands, is of necessity to be cut out of the *mountain of* "STONE," and is to become a *great mountain*, and fill the whole earth. If the Turkish Empire be represented by the idol of stone, which I think there is sufficient reason to presume, the last universal and glorious kingdom will have its rise within the Turkish dominions, and there, also, Palestine, or the Jewish territory, is situate. Every token seems, therefore, to prove that the last universal government is to be the kingdom of Israel; and that the rise of the last universal empire is to be expected in the

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East, where the Turkish dominion is planted. Then, also, will be fulfilled the prophetic exhortation: "Look unto *the* (Turkish) *rock* whence you *were hewn*, and to the *hole of the* (western bottomless) *pit* whence you *were digged*."—"For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her *wilderness* like Eden, and her *desert* like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." *Isa.* li. 1. 3.

Most commentators have imagined that when Christ appeared, he then commenced *that kingdom*, which is to supersede the dominion of the kings of the earth. I conceive it, however, to be unquestionable, that it is not merely a spiritual dominion which is to be exercised in the future day, but that the blessings of the "reign of Christ upon earth" are essentially connected with a temporal kingdom in the fullest extent of all the universal empires, and diffusing its influence to the more distant realms of the whole globe. Nor am I less convinced that the kingdom is to arise *before* the tyrannical monarchies are finally subverted; for "in the days of these kings," typified by the toes and feet of iron and of clay, or, marg. "in the kingdom thereof," or during the time of the last kingdom; and, therefore, not without, but within its boundaries, and also during its continuance, and within the sphere of its influence, "shall the God of heaven, or God of Israel, set up a kingdom which shall *never* be destroyed;—but shall break in pieces and consume all these kingdoms, and it shall stand FOR EVER." *Dan.* ii. 44.

That the symbolic tree of Nebuchadnezzar represents the universal monarchy, which is to endure to the end of the tyrannical empires, there cannot be a more precise and determinate prophecy than that of Ezekiel, concerning the "goodly cedar." It is a subject of much importance, and, as it concerns a just explanation of the "seven times," by which the duration of the four empires is to be measured, and to decide the character of them as symbolical, it will not be deemed, I am persuaded, a waste of time to enter upon the subject more fully.

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The kingdom of Israel is represented by *Ezekiel*, chap. xvii, as a cedar of Lebanon; and the desolation of that kingdom, as the taking away of the highest branch of the cedar, and as the cropping off of its young twigs by Babylon and Egypt; which are expressly asserted to denote the captivity of its king and princes. Each of these two powers planted, it is said, young twigs, and watered them; that planted by Babylon only was to flourish, and become a spreading vine of low stature; it brought forth branches and shot forth sprigs. The one planted by Egypt was to wither, and be plucked up by the roots.

That Israel was to exist as a people during the whole time of the universal monarchy, symbolized also, as is seen, by a tree, and that it is in the end to supplant the other symbolic tree in its universal dominion, will be apparent, from ver. 22—24. In this last verse the kingdom of Israel is described in a four-fold state,—as a *high tree;* a *low tree;* a *green tree,* and a *dry tree;* which last *dry tree* is to flourish; because, saith the Lord, "I have spoken it, and have done it." Two of these figures are referred to above; the *high* cedar of Israel, in its prosperous state; the *low* tree under the protection and nurture of Babylon. Christ himself has spoken of the two other existing states in his memorable observation concerning the Jewish refusal of him, during his ascent to Mount Calvary. "If they do these things in the *green tree,*" said the Saviour, "what shall be done in *the dry?*" *Luke* xxiii. 31. In this short verse is the continuance of the Jewish kingdom to the time of Christ, and under the Roman monarchy, asserted, and was then symbolized by the *green tree;* the Jewish nation being then comparatively more prosperous than when represented as a *low tree,* under Babylon. Its next condition, as a *dry tree,* unquestionably relates to its time after the crucifixion of the Saviour, and after the desolation of the nation by the Roman monarchy, and by their Mohammedan enemies. The high cedar represents, therefore, the people of Israel; its highest branch, the sovereign of that nation.

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That no condition of the Jewish nation, since the times of the Babylonic monarchy, answers to the description of ver. *22* and *23*, and that they remain to be fulfilled, and that they symbolize the fifth universal monarchy, the slightest inspection of these verses, compared with Nebuchadnezzar's lofty tree, will satisfactorily determine. "Thus saith the Lord, *I will take* of the highest branch of the high cedar, and will set it; *I will crop off* from the top of his young twigs *a tender one*, and will plant it upon *an high mountain and eminent*." ver. *22*. This surely must refer to the seed of David, and predicts that He who should rule in the future time, should be lineally descended from David, whose genealogy was preserved till the time of Christ, and no longer; and from whose family he descended, who was the son of David, and David's Lord. It is the "*branch* of *the stem of Jesse*," and the "rod that shall grow out of his roots;" of whom Isaiah declares, that "he shall judge the world in righteousness, and reprove with equity, for the meek of the earth." And they are the last times, when "the earth shall be filled with the knowledge of God, as the waters cover the sea;" to which the prophet refers. "In *the mountain of the height of Israel* will I plant it," saith the Lord. So many express predictions concerning the territory where his empire is to be established in full prosperity, ought to remove doubt from the most sceptical mind. "And it shall bring forth *boughs*, and *bear fruit*, and be a *goodly cedar;* and under it shall dwell *all fowl of every wing;* in the shadow of the branches thereof shall they dwell."

In the tree of Nebuchadnezzar, "*the fowls of the heaven*" only lodged in the branches of it; in this tree, *fowls of every wing*. It is a strong confirmation of what has been before advanced, of the Jewish nation being symbolized by the "*fowls of the heaven;*" that nation only being possessed, in the Babylonic day, of the knowledge of the eternal God. But, under the empire of Israel, or Messiah's kingdom, "*fowls of every wing*," or of every nation, shall come to worship the Lord of hosts in Mount Zion. Com-

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paring the internal evidence of this "*goodly cedar,*" which has its *branches, boughs, fruit,* and *fowls,* and evidently denotes the last universal empire, with the *leaves, fruit, branches,* and *fowls* of Nebuchadnezzar's tree, there cannot be a doubt, I think, that the same thing is intended; the one being a type of the fifth righteous kingdom, and the other of the tyrannical empires. There is this difference, that all the *beasts of the field* dwelt under Nebuchadnezzar's tree;—and *beasts of the field* denote tyrannical kingdoms. In the vision of Ezekiel, no beasts are mentioned; but a more chastened symbol expresses the same thing, yet marks at the same time a striking change of character. The kingdom of the Messiah is represented by a "*goodly cedar;*" the other kingdoms under his reign, by *trees* also, (not beasts of the field,) evidently denoting that they now partake of the same character as that government which arose pre-eminent amongst them.

That the "*goodly cedar*" represents *the kingdom of Israel,* is marked by the expression that it is the "*dry tree,*" or Israel, as existing at the close of the times, which is *now made to flourish.* Daniel and Ezekiel have, therefore, evidently drawn their symbols from the same source, and equally refer to similar events. The extension of Divine knowledge, and the submission of the nations to the Divine will, is, I think, clearly expressed, when it is said, "And *all the trees* (not beasts) of the field *shall know* that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made *the dry tree* to flourish: I the Lord have spoken it, and have done it:" and hence it is evident that it is the same tree which was green in the days of our Lord, and afterwards dried up, which is now to be made to flourish. The monarchies are then "TO KNOW *that the heavens do rule.*"

The symbol of an eagle is found both in ancient and modern times as descriptive of universal monarchy, or of its pretensions to it; or, as in the present day, deriving authority from it, as the mark of ancient empire. By Daniel, the talons and feathers only of the eagle are spe-

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cially noticed, and serve to carry on the history of the body of universal empire to its final extinction. In its first rise, Ezekiel represents it as a perfect eagle, long-winged, and full of feathers; but by the threatened judgment, as a denunciation of wrath for aggravating the intended punishment of his people, and as a mark that its strength was decayed, its substance is suppressed; and its semblance is described as with the plumage and with the talons of an eagle. Those who recollect the armorial ensigns of the states bearing the two-necked eagle, will readily appreciate the figure, when applied to the Roman Empire, as the last of the successive tyrannies. It would be curious to the inquiring mind, could all the states be ascertained, which adopt this badge of the Roman Empire. Perhaps it would identify the ten kings, who, in a future day, will be found leagued with the beast and false prophet, at the battle of Armageddon.

The seven years of Ezekiel's vision speak the same language; the weapons of the monarchies are to be gradually consumed. To give a literal interpretation to the passage would be absurd; for who can imagine that the weapons of any army, however numerous, would suffice for the fuel of a nation so immensely populous, and a kingdom so extensive as the predicted nation of the restored Israelites is to be, were a common use of them intended, during a period of "*seven years:*" for they are to take no wood out of the fields, neither cut down any out of the forests," and are to "set on fire and burn the weapons seven years;" and this evidently not for domestic purposes, but to get rid of them, and deliver the earth from its burden. A symbolical meaning must, of necessity, be attached to these words; and they equally predict the times of the monarchies, from the first of the Babylonian Empire, till the close of the judgment on the Turkish dragon, and are to be taken as the period, up to the close of which they are to continue the burning or consumption of the tyrannical empire. It is equally certain, I conceive, that though the judgments have not been specially visible, yet has the hatred and persecution of the Jewish nation

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brought down a curse instead of a blessing on all the nations which have been guilty of their blood,—perhaps, I may say, during the whole of the times. I will not offend the judgment of the reader so much as to offer any further remarks in support of this position, but will leave it to his good sense to determine the proper meaning of these seven years, as compared with the seven months' burial of Gog and Magog.

If the symbolical nature of the Mosaical institution be considered, a surprising correspondence will be found in the *jubilee year* of Israel; and that it was designed to shadow forth the things to come, we have the testimony of an Apostle well read in their law, and brought up at the feet of their chief rabbies, in his Epistle addressed to the Hebrews. There cannot, I think, be a doubt that their jubilee year was designed expressly to symbolize that deliverance which was to be effected in the behalf of a sinful and enslaved world by the Lord Jesus, in his supreme and righteous government of it at the end of the days. They were to number to themselves seven weeks of years, and the fiftieth year was to be a year of release, when their lands and houses, if pledged or sold, were to be restored; their goods be returned to them, their debts remitted, and, what more fitly symbolized the spiritual deliverance, was that, their deeds of personal bondage were to be cancelled; and every man was to be at liberty to return and enjoy his paternal inheritance. Surely, the seven weeks, a week for a time, typified to the Jewish nation the seven times, or week of years, of the tyrannical empires, a year for a day upon the same principle; the restoration and enjoyment of their lands and houses on the fiftieth year, the future blessings to be poured out on all flesh, when the earth, delivered from the curse, shall become the paradise of God, as it was in the days of the first man, before the fall; and the redemption of their persons from those who had enslaved them, that glorious era when Satan shall be for ever cast into the lake of fire, and the tyrannical monarchies of the world, actuated by his infernal malice, for ever cease to exist. I desire not better evidence than the grand period

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of the seven times, judging from what has already transpired, to decide the character of the type and anti-type; and am fully satisfied that the *seven times* symbolize the duration of the tyrannical empires; and that we are rapidly approaching the most awful, but, to every believer in the revelation of God, the most interesting, events.

We have seen also, in deciding on the other chronological periods, that many proofs point out the year 1844 as a remarkable crisis. It will be deemed, therefore, a point of some importance, adding strength to the positions already maintained, that that year will also be marked as a particular period, and, in all probability, as a grand jubilee year; reckoning from the rise of the tyrannical monarchies. Had the Jews observed their institutions, every fiftieth year would have been to them a jubilee year. As the fiftieth year formed a memorable period in the history of that people, and one to be anxiously desired by every individual of the nation; it is but natural to suppose that the fiftieth *half century*, or the forty-ninth jubilee year, would form also a new crisis in their concerns, singularly distinguished as that people have ever been above all people of the earth, by their laws and ceremonies; all of them in their appointment typical of better things to come. I submit, therefore, as a memorable circumstance, that the forty-ninth jubilee year, reckoning from the rise of the Babylonic monarchy, or the period of Nebuchadnezzar's ascending that throne, which constituted him the head of gold of the tyrannical image, would take place January 1, 1845. Were the times of Jewish prosperity, therefore, again to arise, every future year might be expected to be to them as a year of jubilee, and this forty-ninth year be to them the commencement of an everlasting jubilee.

I conclude, therefore, with stating the point suggested, that—

> From the rise of the four monarchies, commencing 604 A.C., to their final dissolution, there will be a grand week of years, or 2520 years, and will terminate, January 1, 1917.

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FINAL TRIUMPH OF THE REDEEMER'S KINGDOM.

THE subject now about to be submitted to attention, has long occupied the highest mental powers of angels and of men; and has demanded, from the infancy of the world, and from the first fall of man, the utmost intelligence, with which any created being was ever endowed. It well becomes us to tread with caution the threshold of the sanctuary, and to bow with the profoundest humility and adoration before the Divine Majesty. May the eternal Spirit illumine our minds with his celestial influence, and may every thought of our hearts be acceptable in the sight of God our Saviour, who is ever to be glorified.

The subject is of transcendant importance: the words, on which these observations are to be penned, I will transcribe for serious consideration. We have carried on the exposition of the vision to the period of judgment on Gog and Magog, and have traced the duration of the tyrannical times to the year 1917. It is during this last period of judgment, comprising the forty-five years of Daniel, that the infernal spirit, who has for ages actuated the souls of his agents, will receive his death-blow. That signal event is thus expressed:—

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night *for ever and ever*. And I saw a *great white throne*, and him that sat on it, *from whose face the earth and the heavens fled away;* AND THERE WAS FOUND NO PLACE FOR THEM. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened,

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which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works. And DEATH and HELL were cast into the lake of fire. This is the *second death.* And whosoever was not found written in the book was cast into the lake of fire," *Rev.* xx. 10—15.

Here the Sacred Volume closes for ever its infinitely important and sublime revelation, as it concerns the duration of the present worldly system.

All other prophecies are collateral or subservient to this grand event. To it, therefore, must we direct our unbending attention, and contemplate the awful mystery with deep anxiety, but, by none of the readers of this prophecy, I trust, with terrible forebodings. May the same Divine Spirit who inspired patriarchs, and apostles, and prophets, and fitted them for their eternal glory, prepare every mind for that everlasting change which must come to pass, that they who read and they who hear the words of this prophecy, may dwell with Him for ever, in his heavenly and eternal mansion.

That *this is the second death,*—

That *this is the time of the last judgment,*—

That *this is the commencement of the reign of blessedness,*—

are truths, I conceive, which the unerring pen of the prophets has indelibly inscribed on the sacred pages of inspiration.

THE SECOND JUDGMENT.

The "time" of the last judgment must necessarily commence with *the close* of the "season" of the first judgment. There is no interval of time,—there is no intervening event, recorded either by Daniel or St. John. The conflict with the *Gog and Magog* of Ezekiel, evidently the same as the Gog and Magog of St. John, under the agency of Satan,

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or *hell*, takes place immediately on the expiration of the "*season*," and synchronizes with the *fulfilment* of Daniel's prophecy, xii. 11: "And from the time that the daily sacrifice shall be taken away, and the abomination which maketh desolate set up, (in its place,) there shall be a thousand two hundred and ninety days." This event manifestly closes the period of "*the season*" of Daniel, the elongated term of thirty years beyond the "time, times, and a half." No other notice is taken of the other prolonged period of forty-five years, than that, "Blessed is he that cometh to the thousand three hundred and five and thirty days." But as a season and a time are assigned as the period of the lives of the other beasts being prolonged, and a time of judgment takes place at the close of the 1260 days, the season which immediately ensues must, I think, be considered the period of judgment on the fourth beast, which was distinguished by the swelling and presumptuous horn. The body of the beast, it will be observed, was to be given to the *burning flame*, to be consumed; and the consuming of it must necessarily occupy some interval of time; and no time can be so well assigned to it as the "season" of Daniel, or the thirty years, when the other predicted event takes place. The season being thus disposed of, the time must of necessity be referred to the elongated period of forty-five years, and be considered the time of judgment on the adherents of the Mohammedan imposture, during which the land is to be "*searched*" by the children of Israel; and the searching of which is to "be to them for a renown in *the day* that the Lord shall be glorified."

It is clear that, calculating on the same principle of lunar years, as relative to that imposture, the exceeding forty-five years will terminate in 1917. Now this has been shown to be the expiration of the grand week of years, or period of 2520 years, when the sons of men and the potentates of the earth shall have learned that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and "setteth up HIM over it," who in the

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days of his flesh was "despised and rejected of men, a man of sorrows and acquainted with grief;" even HIM, who is Prince of the kings of the earth, who is King of kings and Lord of lords, who, as Daniel interprets, was accounted in their estimation "*the basest of men*," but whom God had appointed to "bring to nought the things that are." This event corresponds with the close of the vision of the four monarchies, revealed likewise to the highly favoured Nebuchadnezzar, in the symbolic image; where it is said that the "*stone cut out of the mountain* without hands should break in pieces the iron, the brass, the clay, the silver, and the gold;" as well as with the prophecy of the *topmost shoot of the twig of the cedar of Lebanon*, that should be planted on the *high* MOUNTAIN and *eminent*, even on the height of the *mountain of Israel*, and become an overspreading tree; and as precisely do these memorable prophecies coincide with Daniel's era of blessedness.

Although this may not be the proper place for its consideration, yet it is a strong confirmation of the symbolic nature of the seven times of the vision of the palmy tree; because, in the vision of the four monarchies, symbolized by the image, there can be no doubt of their continuance during a very long period of years, nearly approaching to the exact number of years. They have already continued nearly the time predicted, and the last kingdom is still in existence; yet, of this very vision of the image, when the fall of the monarchies is predicted, it is said, And "*in the kingdom thereof*, (marg. reading,) that is, in the times of the last kingdom, "the God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people," or to be broken in upon or invaded by other kingdoms; "but it shall break in pieces and consume all these kingdoms; and it shall stand for ever. For as much as thou sawest that the stone was cut out of the mountain without hands," (or without any visible interposition, but in the ordinary course of human affairs,) "and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God

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hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Whilst, therefore, the Roman Empire exists in any degree, either in its eastern or western branches, either in its Papal or Mohammedan horns, or in the influence of the adherents of the symbolic riders of the pale horse, either of *death* or *hell*, the prophecy of the second judgment of St. John cannot be fulfilled; for the annihilation predicted is a perfect one,—an overflowing consumption. Such, likewise, was revealed to Nebuchadnezzar, that "the iron, the clay, the brass, the silver, and the gold, should be broken in pieces, and become like the *chaff of the summer threshing-floors*, and *the wind* should carry them away THAT NO PLACE SHOULD BE FOUND FOR THEM; and the stone that smote the image should become a *great mountain, and fill the whole earth.*"

Compare this prophecy of Daniel with the prediction of the beloved John, in the passage now under consideration; and it appears to me impossible to avoid the conclusion that one and the very same event is predicted: "*And I saw a great white throne, and him that sat on it, from whose face the* (political, not the natural,) *earth and the* (spiritual firmament, not the natural,) *heaven fled away; and* THERE WAS FOUND NO PLACE FOR THEM." *Rev.* xx. 11. The second judgment is, therefore, *absolutely* connected with the dissolution of the imperial and tyrannical monarchies, which are represented by the political heaven and earth of the whole system *which pass away*, and NO PLACE IS FOUND FOR THEM. The internal evidence is a positive demonstration that these two prophecies are connected: but the second judgment takes place *after* the period of the "thousand years;" during which period, therefore, they must necessarily exist, more or less, in their *tyrannical principles*, totally inconsistent with the idea of a millenium. But it has been proved, I think, that the tyrannical empires cease to be in 1917. The supposed millenium must, therefore, terminate before that period, and

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the destruction of the symbolic image: but, as nothing like the paradise of a supposed millenium has yet occurred, and yet must terminate in 1917, if the inferences I have drawn be true, it must denote *the thirty* or the *forty-five years;* or it is an imaginary state, and cannot find its place in the order of prophecy. In the year referred to, therefore, there SHALL NO PLACE BE FOUND FOR THEM, *i.e.* for the tyrannical monarchies at the expiration of the "time" of the second judgment, and at the epoch of the era of "BLESSEDNESS." It is also observable, that, in Daniel's vision, the stone becomes a great mountain, and *fills the whole earth, i.e.* when the component parts of the image are dissolved. And this memorable period synchronises with the prophecy of *Isaiah,* chap. xi., when "the knowledge of God shall cover the earth, as the waters cover the sea;"—and with the adoration of the seraphim, "the whole earth is filled with his glory." As all enemies are brought before Him who sits upon the throne at the second judgment, and they are then finally sentenced; it is manifest that his supreme government, or the kingdom of the stone, which subverts the monarchies, and fills the whole earth, denote one and the same event.

The same conclusion will necessarily be deduced from a similar collateral event, which is also synchronical. When the view of the glorious city of God is to be exhibited to the holy apostle and prophet, he is commanded by one of the seven vial-bearing angels, most probably the last in the series of heavenly messengers, saying, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to *a great and high mountain,* and showed me that great city, the holy Jerusalem, descending out of heaven from God." That "great and high mountain" can hardly be considered any other than the "high mountain and eminent," or "the mountain of the height of Israel," on which the topmost shoot of the twig of the cedar of Lebanon is to be planted. The marriage-supper of the Lamb is the last event predicted in the sacred canon, unto which the holy and the wise are

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invited: "For the spirit *and the bride* say, 'Come;' and let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." And I submit it to the understanding of the intelligent, whether this *great and high mountain* can be any other than the Redeemer's kingdom, from which the apostle was favoured with a symbolical view of the bride.

THE JUDGE.

The first point to which it will be necessary to direct our attention is, Who will be the Judge? He is represented as being seated on a *great white throne;* and "the dead, small and great, stand *before* GOD." White is the distinctive mark of GOD, as the Righteous and the Holy One; and the same colour distinguishes his people, as being clothed by him with righteousness. In the introduction to the book of the Apocalypse, St. John commences his narration with a view of Christ's second coming, distinguished by the same colour of white, and refers instantly to that time of judgment now about to take place on the earth: "Behold," he exclaims, "he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him: even so, Amen." It is of him he speaks, "who hath loved us, and washed us from our sins in his blood, and hath made us kings and priests to God and his Father: to him be glory and dominion for ever and ever. Amen." It is his attribute, for whom the kingdoms of the world are to be overturned, till he come whose right it is; for the glorious Being immediately replies, "I am Alpha and Omega, the beginning and the ending, (of all things,) saith the Lord, which is, and which was, *and which is to come.*" The same being, therefore, who is thus celebrated on the opening vision of the candlesticks, and at the time of the seventh trumpet, plainly proves it to be the same epoch in each distinct vision, and that he is always celebrated as about to enter on his possessions. Without discussing, at

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the present moment, the description of his person, who appears to John in the midst of the seven churches, I would merely observe, that this existence possesses the distinguishing marks of the character of Him who is to preside as judge at the last day: "His head and his hairs were WHITE like wool, as WHITE as snow." Such is a token of the spotless character of the Divine Redeemer, and such the nature of the kingdom he is about to establish.

Another incident proves that he presents himself under the same characteristic symbol, as denoting the time of triumph, and as connected with the great period of judgment, when he appears on behalf of his people at the reaping-time, just preceding the battle of Armageddon. Then he is distinguished by the golden crown of Israel on his head, and is seated upon a WHITE cloud.

When he goes forth also as the mighty Conqueror, to establish his kingdom, he is then represented as seated on a WHITE horse; and those warriors who go forth with him not only ride upon WHITE horses, but are clothed in fine linen, WHITE and clean. His own vesture is not, indeed, so described, because it is stated to be "dipped in blood;" but it may be conjectured that *white* was its original colour, and, as in every other instance, for the battle at that time was not even commenced, simply denotes his purpose of avenging himself of his enemies. Who the character is, whether the same described by the universal Governor of the churches or not, is not difficult of solution; because he bears the same titles, and announces himself to his Philadelphian church, as "he that is holy, he that is true, he that hath the KEY OF DAVID;" and, as a further token of his interest in the kingdom of David, has the "*golden girdle* girt round his paps." As, in the former instance, he is seated on a *white cloud,* and has the *golden crown of Israel* on his head; so now, bearing the title of "*faithful and true,*" and, being seated on a WHITE horse, this community of symbols proves that the mighty Conqueror, the Governor of the churches, and He who presides at the reaping-time, and thrusts in his sickle to gather his people

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into the garner, is one and the same Existence; and that he announces himself on all these occasions as about to establish his unchangeable purpose on behalf of his people.

There is another title mentioned in the vision of the mighty Conqueror, which connects it with the vision of Daniel, and the second judgment of St. John. His name, also, is "*the Word of God*," of whom the same apostle has elsewhere informed us, "In the beginning was the Word, and the Word was with God, and the Word was God." When the second judgment sits, it is manifest that He who sits upon the throne is *God;* for St. John states, "I saw the dead, small and great, stand *before God.*" It has been also observed, respecting the horses and riders of the first four seals, that they represent the territorial surface and kingly power of the several empires; and in like manner must the fifth horse and rider be understood with relation to the fifth empire; and that horse is a WHITE horse. In the vision of the second judgment, God, who sits to judge, sits upon "a great WHITE throne;" and various prophecies attest that Jerusalem is the *throne* of the Lord, and that the judgment must be expected to take place in the East; and in this quarter also is the stone, and, I imagine, "the *white* stone," to be cut out of the Turkish mountain of stone; and that Palestine is thereby denoted, which is to become the great mountain, and fill the whole earth. This perfectly corresponds with "*the golden crown*" of Israel being seen on the head of Him who sits upon the *white* cloud; with the "*key of David*" also in the hand of the governor of the churches; and with the promise made to the Philadelphian church, that all who overcome shall be made pillars in the temple of the New Jerusalem; the inhabitants of which have "*white robes*" given to them, as well as to the Lamb's bride, who is seen there. In the two points mentioned, being *God,* and seated upon a *white* throne, He who sits upon the throne agrees, therefore, with the description of the mighty Conqueror, who is "the Word of God, and God," and is seated

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upon "a white horse;" and it shows, therefore, the connection of the several prophecies.

When the judgment was about to be inflicted on the Roman beast, Daniel represents that the thrones of the kings were cast down, and that the throne of God was placed in their stead. There is an evident distinction in the two judgments; because the throne of Daniel's vision is a fiery throne, like the throne which was above the cherubim of Ezekiel, which had within it the appearance of fire: but in this vision it is a "*great white throne.*" Daniel further states, that "the Ancient of days," or "the Father of the eternal age," did sit, "whose garment was *white as snow*, and the hairs of his head like *pure wool.*" And though at this time one was brought before him *like unto the Son of man* coming in the clouds of heaven, and "there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him, whose dominion is an everlasting dominion, and whose kingdom that which shall not pass away;" yet so far from considering them as two distinct persons, the proof is, that they are two persons in one divine existence; but are thus symbolized, I conceive, to denote the period of his kingdom, its first rise at the judgment of the Roman beast, and its final establishment at the second judgment of St. John: for it is undoubtedly the same Being who goes forth to establish his empire at the battle of Armageddon, who receives it at the sitting of the Roman judgment. It will be observed, in tracing the characters which they bear, their person cannot be separated. He who represents himself to the churches, *Rev.* iii. 14, as "holy and true," is the same who goeth forth on the white horse to conquer; for he bears in effect the same title, "faithful and true," *Rev.* xix. 11: and the Governor of the universal church, who has "his head and his hairs white like wool, as white as snow," *Rev.* i. 14, is the same who sits on the throne at the judgment of the beasts, and "has his garment as white as snow, and the hair of his head like the pure wool," *Dan.* vii. 9. Now where there is a com-

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munity of character and attributes, there must be an identity of person; that is, we arrive at the same conclusion, that "the Word of God" must be God, and the same as "the Ancient of days," and Him likewise who sits upon the "great white throne," though represented as diversely existing on these several occasions, as other Scriptures sufficiently testify.

It is certain, I conceive, notwithstanding this community of character, that the Son of God does not actually appear till the second judgment; and it is observable that he who sits upon the throne at the second judgment is simply described AS GOD. I think it obvious, under all circumstances, that, whenever his person is described, every symbol is to be received as a mark of empire, and is to be considered as determining its stage and progress. Nor on any occasion does he present himself but in the symbols of the first judgment, or as about to develope the mystery, and terminate its time. Up to the time of the second judgment, when He who sits upon the throne is asserted to be God, the transactions of his kingdom are conducted by intermediate agents. The Roman judgment, which synchronizes with the sixth seal, has been declared by Christ himself to be only a sign of his coming, and must be so understood in the prophecy of Daniel. The going forth of the mighty Conqueror upon the white horse, which is also a parallel event, must be received in the same sense; and so must the seventh trumpet, although the kingdoms of the world are declared to be the kingdoms of God and of Christ; because he is then celebrated as yet to come. This, also, is his token when he appears in the midst of his churches, and asserts their final triumph. Such is the first judgment of St. John, likewise; because the martyrs then ascend the thrones to judge the adherents of the beast, although they are said to "live and reign with Christ." It would occupy, perhaps, too much time to examine minutely all the symbols; but there is one symbol, which connects the governor of the churches with the prophetic marks of the judge who sits upon the throne of Daniel's prophecy, that I shall

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be excused, probably, for paying more particular attention to it. It may be noticed that, on this occasion, the dominion is given to "one *like unto* the Son of man." He is not, therefore, the Son of man himself; and, as Malachi has declared that Elijah shall come before the Sun of righteousness does arise, he who now receives the kingdom receives it only on his behalf, and is therefore represented in the capacity of agent, being like unto the Son of man. That symbol which represents the Judge as clothed "with a garment as white as snow, and the hair of his head like the fine wool," is a symbol, I conceive, of a similar nature. It is the Roman beast that is then to be given to the burning flame; and it denotes the commencement of that kingdom which is then to be established.

To imagine that God himself is described with head and hairs like the pure wool, is a gross and absurd idea, that is never to be countenanced by the sober-minded Christian; and it is evident, as Isaiah declares concerning the times of the holy mountain of God, when "the wolf shall dwell with the lamb," that the reference is only to be received as affecting that event; and that now that change of nature then predicted is to take place: it is the wool of the lamb or the Roman symbol, which is so predicted. The like allusion to snow, I conceive to be of the same kind, and refers to the means by which that change is to be accomplished. The pouring out of the seventh vial is to be attended by an invasion from the north; and the north is the region of hail and snow. It is a divine judgment that is to produce its renovating influence on the Roman subjects: that judgment is symbolized by snow, and its effects are the fulfilment of Isaiah's prophecy, "the wolf shall dwell *with the lamb*;" and wool is its symbol. His garment denotes a more extensive influence, and shows that the Russian snow is to pervade all parts of the empire; but the head originally denoted the commencement of empire; and so I think it does upon this occasion, the judgment itself sitting after the battle of Armageddon. The time of *the great white throne*, when the whole earth is to be purified, denotes a subsequent

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event, and is to be distinguished from that of the fiery throne, when the first judgment commences. I would only observe further, that the symbols of him who governs in the churches are to be interpreted in like manner.

The main point then on which these observations have been founded, is the character of that Existence who sits upon the throne at the second judgment. It is "the Son of God," and he is God; for "the Father," said Christ, in the days of his flesh, "judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father," *John* v. *22, 23.* He is seated on a throne of the same distinguishing colour before mentioned: "And I saw a great *white* throne, and Him that sat on it, from whose face the earth and the heaven fled away, and *there was found no place for them.*" This is the period of his triumph, when all his enemies are brought into judgment, of which his now being seated on the *white* throne is a sure token; and he immediately creates "a new heaven and a new earth; for the first heaven and the first earth were passed away," *Rev.* xxi. 1. Hence must it follow, that the heavens and earth which pass away, are the heavens and earth of the four universal kingdoms. This perfectly coincides with the prophecy, both of *Isaiah* ii. *2,* and *Micah* iv. 4, "the mountain of the Lord's house shall be established on the top of the mountains, and be exalted above the hills, and all nations shall flow unto it;" and with that also of the riddle of *Ezekiel* xvii, of a great eagle with great wings, long-winged, full of feathers, and had *divers colours,* (emblematic of all the other sovereignties,) which came unto Lebanon, and took the highest branch of the cedar, and cropped off his young twigs, and carried them to a land of traffic. Yet, "saith the Lord God, I will also take of the highest branch of the high cedar, and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell *all fowl* of

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every wing, (the righteous of every nation); in the shadow of the branches thereof shall they dwell. And *all the trees* of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the *dry tree to flourish:* I the Lord have spoken it, and have done it." Yet from the dethronement of their kings by Babylon, and the desolation of Jerusalem, has not a king of Israel sat upon the throne; but the mountain of the Lord's house is to be established on the top of the mountains; and so is the tender shoot of the cedar of Israel to reign over all other trees of the field, and be planted on the high mountain and eminent, even on the mountain of the height of Israel.

If the second judgment, therefore, intend literally the end of the world, according to its general acceptation, that kingdom will certainly be of short duration which is to last for ever; for doubtless the mountain of the Lord's house, as well as the "high mountain and eminent," is the kingdom of the Redeemer, and is the kingdom of his saints, which is to succeed after the destruction of the beasts, "whose dominion shall be an everlasting dominion, and his kingdom *that which shall endure for ever.*" The second judgment cannot, therefore, be the end of the world, in its ordinary acceptation, and can intend only the end of the present dispensation of the political heaven and earth; because his kingdom is at that time to be established, and "all nations shall flow unto it." In like manner, the tender one, which is to be cropped off from the top of the twig of the cedar of Lebanon, is again to be planted on the height of the mountain of Israel, and "in the shadow of its branches shall all *fowl* of every wing dwell:" but this, which unquestionably relates to the time of the kingdom after the destruction of the Roman dominion, and not after their return from the Babylonish captivity, is yet to take place: but the destruction of the Eastern dragon takes place, I think, undoubtedly, in 1873; and the last judgment of every enemy terminates in 1917; and the time of blessedness, predicted by Daniel, will then commence; for

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then also will the "seven times" of the symbolical image have expired, and the tyrannical empire be wholly dissolved. No interval of time would, therefore, admit of such a state of prosperity, as is evidently predicted by Daniel's era of blessedness: but that the second judgment synchronises with the fall of the monarchies, may, I think, be clearly shown; and, consequently, the era of blessedness must ensue. "The new heavens and new earth" are, therefore, also the "*new creation*," which is to supersede the "old heavens and old earth," passed away in the dissolution of the four tyrannical monarchies, and is figurative of the renovated kingdom of Israel, which is to be established; denoted also by the bride, the Lamb's wife; and the holy city, the New Jerusalem. It may also be asserted, that it is a kingdom of the same nature which is then to be established; that is, temporal and spiritual, like those which pass away, and is undoubtedly to take place on this self-same globe.

THE TIME OF JUDGMENT.

No argument will demonstrate to so much advantage the character of the time in question, as the circumstance that "when the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, they became like the chaff of the summer threshing-floor, and *the wind* carried them away, that NO PLACE WAS FOUND FOR THEM; and the stone that smote the image became a great mountain, and filled the whole earth." No man can doubt that these verses refer to the destruction of the tyrannical monarchies, and to the establishment of the kingdom of Messiah. But in the verse last reviewed the very same internal evidence exists; for then death, hell, and the sea, are brought into judgment: "The heavens and earth passed away, AND THERE WAS NO PLACE FOUND FOR THEM;" and he whose kingdom smote the dragon is now the judge. Daniel predicts, however, that the stone shall become a great mountain, when no place is found for a single atom of the image; for all are driven away by the tempestuous wind, or by the last hostile conflict, and the mountain then *fills the whole earth.*

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There cannot, therefore, be a doubt that the heaven and the earth which pass away, are the heaven and earth of the four kingdoms, temporal and spiritual; and "the new heaven and the new earth," which the Judge creates, are the glorious kingdom which is to supersede them: but the final exit of the fourth kingdom evidently takes place in 1917; the final and last day of the long pending judgment will, therefore, be in the same eventful year, which is to commence with the reign of blessedness. As there are abundant promises made concerning the "kingdom of Israel," that kingdom must of necessity be considered as "the new heaven and new earth," and its full glory be established on the commencement of the reign of blessedness.

This will be apparent, also, from an examination of the prophecy of Daniel. His words are, "Blessed is he that cometh to the thousand three hundred and five and thirty days." Few persons have doubted that the 1260, 1290, and 1335 years, proceed from any other than one and the same epoch of time; and the last of these periods—the three having been considered as affected by the Mohammedan imposture—has been found to terminate, calculating on the Mohammedan principle of lunar years, in 1917.

In the vision of the palmy tree, corresponding with the prophecy of the tyrannical image, we have also seen that the largest period of years mentioned in Scripture, viz. the week of years, or "seven times," terminates in the year 1917; commencing with the first year of the four monarchies. If, therefore, it be found that the old heaven and old earth then *pass away*,—and it is clear that the prophecy of the second judgment contains the same symbolical expressions as the vision of the symbolical image,—and if the reign of blessedness commence also at the expiration of another large period of years, which agrees in its termination with the destruction of that image, it stands to reason that such two periods mutually confirm each other: the era of blessedness must therefore agree in its time with the "new heaven and the new earth," and these must succeed the tyrannical sovereignties. Such, then, is the case;

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for the 1335 years, when the blessing pronounced to them who wait, shall come upon them,—calculating upon the same principle as the 1260 and 1290 years, and dating their rise from the same epoch, when the Mohammedan Empire is acknowledged by all the adherents of that abomination to take its rise,—do actually terminate in the very same year, 1917. This is at least remarkable, not to say marvellous, considering the vast duration of each of these two periods, and the nature of each prophecy; the one being a prediction of the four empires, and their final judgment; the other, of the duration of the Mohammedan Empire,—a component part of one of the same empires, and its final judgment: and it may be observed, as a coincidence of no common occurrence, that the terminations of these two periods differ only in a very few days.

But the argument does not turn on this hinge only; the ratio of evidence in its favour is in geometrical progression, and almost infinitely increased by the corresponding and accumulating powers of the other prophetical numbers; because there are two other prophetical periods, viz. the 210 years of the burial of Gog and Magog, the "dissolving or overspreading powers," that is, of the Saracens and Turks; and the 1290 years, when the "abomination which maketh desolate is to be taken away;" which terminate by a similar process in the year 1873, from whence the forty-five years to the reign of blessedness must necessarily take their rise: and these support the other periods, and accumulate the strength of evidence, without laying any stress upon the secondary fulfilment of the period of 2300 years, dated from the commission of Nehemiah, as might be fairly asserted, which would also terminate in the same year. Below these are firmly grounded the substantial pillars of the edifice, the four separate and distinct periods of 2300 years, 1260 years, and 391 years, relating to the Mohammedan imposture, and the 1260 years of the Papal little horn, or "mouth speaking great things;" each of these periods having their foundation laid on wholly separate and independant circum-

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stances, yet terminating at one and the very same point of time. I cannot, indeed, imagine what convictions may arise in other minds; to me it appears as much a matter of certainty, as if a voice were heard from heaven, proclaiming the year 1844 to be the grand crisis of the nations, and the year 1917 to be the last year of the second and final judgment, and of the sentence of "THE QUICK AND THE DEAD;" that judgment commencing at the second epoch of 1873.

There are, however, other circumstances, which make it natural to suppose that earlier events may indicate the approach of these very important and awful times. The witnesses are to lay dead in "the broad street," or most conspicuous station of the great city: and this I firmly believe to be "Jerusalem," which is elsewhere called "*the throne of the Lord;*" and is, therefore, the point to which all eyes will necessarily be directed. The voice of prophecy, and the attention of the world, directed at all times to that spot, mark it out as the theatre of the greatest events that have ever yet taken place upon the earth. The "beast, which ascendeth out of the bottomless pit," is to go up with his adherents against the witnesses, and is politically to slay them, summering and wintering upon their habitations, as Isaiah describes it, for three years and a half, before they can again rise to life, and ascend to heaven: this may possibly reduce the period to the year 1840; for it has been proved, I think, that the beast meets his own destruction in the year 1844. Some time must, however, be allowed for those who are said to be slain, to rise in the first instance to political power; for doubtless when the beast goes up against the witnesses, they will have been in a measure previously established. Admitting that St. John was the forerunner of Christ, and commenced his ministry in the beginning of the week of years, it would still be in a certain degree a scripture guide in proposing such a portion of time for the commencement of their operations, although no certainty can exist on this subject. It is not, indeed, founded on any

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positive data, and must, therefore, be considered problematical; but, admitting it to be probable, some great movement of the Jews towards the Holy Land may be expected in the year 1837, or perhaps before that time. Neither of these periods has any great course to run; our duty is, therefore, to wait patiently, and do our work vigorously, hoping that "we also may stand in our lot at the end of the days."

THE SECOND JUDGMENT RESUMED.

This leads conveniently to a consideration of the question, Who are to stand before the Judge in that eventful time?

"And I saw *the dead, small and great,* stand before GOD; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." "And the SEA gave up the dead which were in it; and DEATH and HELL delivered up the dead which were in them: and they were judged every man according to their works." "And *death* and *hell* were cast into the *lake of fire.* THIS IS THE SECOND DEATH." "And whosoever was not found written in the book of life were cast into the lake of fire."

It is observed, "*This is the second death.*" At the former season of judgment it was equally noticed, "*This is the first resurrection.*" At the time of the first resurrection, those "who were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, neither his image, nor received his name in their foreheads nor in their hands," lived and ascended the thrones of judgment. On these it is said, the *second death hath no power.* Some of the martyrs then evidently rose again from the dead, and lived; and this is called *the first resurrection.* Those who were worshippers of the beast and his image, and received the number of his name in their hands and in their foreheads, were judged, and

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doubtless sentenced. These must have been they who were then living, and were adherents of the Papal kingdom; and the sentencing of them must be considered as *the first death.* As DEATH, which we have seen to be the papal harlot, is again called upon to give up her victims, the rest of her adherents must now be considered as rising from the dead, and are to stand in judgment. None of those, however, who were sentenced in the first judgment, will probably stand before God in the last solemn and eventful day. Their destiny had been for ever fixed under the direction of the mighty Conqueror, and the beast and false prophet had been for ever cast into the "lake of fire and brimstone," before the dragon, or "Satan," after his conflict in the perilous battle of Gog and Magog, had arrived there.

As the first time of judgment is the "*first resurrection,*" and must be the first death, so the period now in question must be the second time of resurrection, as well as the second time of judgment; and is expressly declared to be "the second death," which has no power on those who rose at the "first resurrection." That it will be a *general resurrection of* ALL THE DEAD in the year 1873, and that the period of judgment will endure the time mentioned by Daniel of forty-five years, till the last enemies, *death and hell,* be sentenced; and that the blessing of dwelling with God and the Lamb *for ever* will then be obtained by the faithful, will, I think, upon manifold considerations, be established.

It may be proper first to ascertain what may be intended by the words, "the lake which burneth with fire and brimstone." That there is or will be such a place, as a place of torment, in which there shall be for ever and for ever "weeping, and wailing, and gnashing of teeth," rests upon such infinite authority, that it cannot be disputed; and as little, that "the wicked shall be turned into hell, and all the people that forget God."—"The sinners in Zion are (now) afraid: fearfulness hath surprised the hypocrites. Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?" *Zech.*

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xxxiii. 14. Such expressions as these denote an intensity of misery, and comprise the positive declaration, that some will be consigned to those dreadful abodes.

But there is a remarkable passage in the prophecy of Isaiah, relative to this very day of judgment, which ought not to be omitted; for it is when the Lord comes to the relief of the daughter of Zion, and declares that he will be very gracious unto her, and that her teachers shall be no more removed into a corner, but the light of her sun shall be as the light of seven days, "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound," xxx. 26. "Then shall the Lord cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones; for through the voice of the Lord shall the Assyrian be beaten down which smote with the rod." This undoubtedly refers to the last conflict: but the place of punishment, to which our attention is directed, is in the verses which follow: "*For Tophet* (the valley of shrieking) *is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, shall kindle it,*" 30, 31, 33. The same prophet again remarkably designates the very same period of time: "For it is the day of the Lord's vengeance, and the year of his recompences for the controversy of Zion. *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch,*" xxxi. 4, 8, 10. It is apparently some visible spot, in which the then existing inhabitants of the earth shall be reminded of the torments of the damned; for it is said, "They shall go forth, and look upon the carcases of the men that have transgressed against me; for *their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.*"

It is certainly remarkable, that there is a spot in one of the provinces of the Turkish Empire,—I believe the Plains

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of Babylon, which travellers have noticed,—and near this place is the seat of judgment, because it takes place immediately after the battle,—as being of a pitchy soil, and as frequently covered with a faint blue flame, attended with a sulphureous smell, but at present otherwise innoxious. This part of the subject is certainly rather more curious than profitable, because nothing perhaps is particularly revealed on the subject; but it would be in the sight of the nations, and easily accessible from Jerusalem. There is, however, one passage which seems to have reference to it, which I will submit to the judgment of the reader: "As Babylon (which was the first tyranny) hath caused the slain of Israel to fall, so at Babylon shall fall *the slain of all the earth;*" that is, symbolically, the whole of the four tyrannies, more particularly the last. Now the word *fall* may be considered as being buried, or deposited, or cast there: and it is remarkable that the last enemies are said to come up against the land of Israel from towards the East; and so does the glory of God enter the temple from the same quarter. But whatever may be the case with the wicked, "He that walketh righteously and speaketh uprightly, he shall dwell on high: his house of defence shall be the munitions of rocks: bread shall be given him; his water shall be sure. *Thine eyes* (O Israel) *shall see the* KING *in his beauty; thine heart shall meditate terror.*"

It does appear to me, from the description of the place now given, that it is that which is appointed for those sentenced on this great day. *Death* and *hell* are called upon to deliver up the dead which were in them, and *death* and *hell* were cast into the lake of fire. Bishop Horsley, allowing that there is a two-fold distinction to be observed in the use of the term *hell* throughout the Scriptures, has observed that, one term means, according to our ancient language, "helle," or the grave, or the separate place of departed spirits; and the other, the place of the damned: but though I observe Mr. Scott places an asterisk against the word in this verse, and calls it "the grave," neither sense can apply on this occasion; for how is it possible

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that the grave, having given up its departed spirits, or that HELL, taken in the ordinary sense of the word, can either of them be said to be "*cast into the lake of fire.*" It is certain that wherever they are cast, there also they find the beast and false prophet. It is obvious, I conceive, that these symbolical expressions denote personages of some kind; because those they give up are also tried according to their works, and are cast, as well as hell and death, into the same place.

The same difficulty will occur in considering the term "DEATH." It is impossible, therefore, so to interpret the words; and, I think, no other meaning can possibly be given to the words DEATH and HELL, than in the sense in which they have been applied, as the riders of the pale horse, or the rulers of the fourth Roman Empire in its Eastern and Western branches, and as instigating the Papal and Mohammedan delusions; one called JEZEBEL, or Great Babylon, or Mother of Harlots; the other, "Satan," or the Dragon, or the Devil; for from these have arisen the crimes which are to bring the nations into judgment. The same spirit and principles existed, indeed, from the first fall of man, but were atrociously aggravated and propagated by fire and sword, by the deadly supporters of these abominations; and they are still to continue to do so, till all sink "alive" into the pit, and are taken in their own snares. The harlot is sentenced previously even to the beast; for "strong is the Lord God who judgeth her; and the smoke of her torment ascendeth up for ever and ever." The beast and false prophet are consigned to the same pit, at the battle of Armageddon; the dragon, at the conflict with Gog and Magog: they are all, indeed, called on to surrender their victims to be judged, and are then irretrievably bound and sentenced for ever.

Now the first of these abominations arose, perhaps, in early times, in the system of demons or deified men; but was organized and adopted into the Christian church by Pelagius, who advanced the impious doctrine of INFALLIBILITY; whereby he, "as God, sitteth in the temple of

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God, shewing himself that he is God," in the year 584. The other abomination arose in the person of Mohammed, who trampled under foot the SON OF GOD, and propagated the impious doctrine, that he himself was the last of the prophets sent from God. These constitute "that wicked one," the first of which "the Lord is to consume with the *breath of his mouth*, and (the last) *destroy by the* BRIGHTNESS OF HIS RISING;" for it is then only he becomes the sun of his New Jerusalem, and the glory of his people Israel. The Papal power separated the regal from the divine character, and gave the former to the beast. He was the sun of the system, assuming to herself the emblem of the moon. The Mohammedan united in his own person both characters: but then it is said, "the earth shall be utterly broken down; the earth is clean dissolved; the earth is moved exceedingly;" in the day that "*the high ones*" are gathered together in the pit; and "the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously."

The prediction of our Lord, it is probable, is to be taken in this sense, when he observed to Peter, "Upon this rock I will build my church, and the gates of *hell* shall not prevail against it;" that is, upon the confession of me as the Christ, the Son of the living God, "I will build my church;" and the (flood) "gates of hell," or Mohammedism with its armies, "shall not prevail against it;" and has no reference to the papal apostasy, nor, therefore, to Peter, as the Apostle of the church of Rome.

These prophetical terms, DEATH and HELL, may, therefore, be taken for collective nouns, and as intending that all the popes, and false prophets, and kings, and beasts of the earth, who have *craftily* and *openly*, by fire and sword, *violated* the divine law for base and selfish purposes, and robbed the Redeemer of his glory, that they shall all stand in the characters of *death* and *hell*, at the judgment-seat of Christ, and be accountable for their deeds, and then shall receive their just deserts.

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"*And* THE SEA *gave up the dead which were in it.*" This singular and remarkable symbol, *the sea*, has puzzled and confounded commentators more than all other parts of the Apocalypse. Some attention has already been given to it; but it is requisite that it should now be more fully considered; and the more so as, unquestionably, it has been employed by most commentators in a very different sense from that which they give to it when considered at the time of judgment. I do not, indeed, doubt that the literal sea will also give up the dead which have been entombed in its deep and mighty waters; because *all the dead, small and great,* stand before God: but it is manifest that the term *sea* stands, in this place, in connection with the same symbol frequently mentioned in other parts of the Apocalypse, and as relatively connected with the other terms, "death and hell." It must have, therefore, a symbolic meaning, and, probably, must be taken, as will be seen, in its utmost extended sense.

It has been very justly conceived, by many celebrated and eminent commentators, that nations in a state of tumult and revolutionary ferment are well represented by the symbolic term "sea," or "deep abyss," or "bottomless pit." The ferocious hordes of barbarians, who have at times desolated Europe, and who came from the countries which we have seen surrounded the symbolic "earth," are well expressed by this same symbol. In all the cases, whether the first invasion of the Jewish earth be considered, or the desolation of the successive tyrannical empires be described, their enemies are said to assail them, as being overwhelmed by the tempestuous ocean. This is particularly the case, also, in the closing scene of the tyrannies, when the "new" symbolic "earth" rises into existence. These deadly foes may, therefore, in all ages, be fitly compared to the dashing, and foaming, and tumultuous waves of the deep abyss; which, in their frequent rage and fury, symbolize beautifully those dreadful tumults, when mighty hosts meet in battle array, and their enormous lines rush upon each other, waving to and fro,

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till they break in particles, like the foam and with the roar of the ocean. But what was the profession of those doughty barbarians, which have arisen from time to time as the dreadful curses of a guilty land? It was of arms: the profession of arms. They cared not for the life of man; they valued not his property in the soil, nor his substance in the house; all were alike to them, wives, daughters, cattle, houses, or land. By such elements has the earth been ravaged from the death of Abel to the present hour; and every period and every country cries alike to God for vengeance on the murderers.

Jude admirably describes them, and, I think, certainly intends them when he says, "*Woe unto them! for they have gone in the way of* CAIN, *and ran greedily after the error of* BALAAM *for reward, and perished in the gainsaying of* CORE.—*Raging waves of the* SEA, *foaming out their own shame; wandering stars, to whom is reserved* THE BLACKNESS OF DARKNESS *for ever.—These are murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words, having men's persons in admiration, because of advantage.—These be they who separate themselves; sensual, having not the Spirit.*"

It will be observed that *Cain* is selected by the Apostle Jude as an example to illustrate his subject, of whom there can be no doubt that he was a murderer. In the very same sense is *Balaam* introduced; who, for the sake of reward, was found fighting against the armies of Israel, and perished in the battle. Core also had collected his forces, and was about to wage war with Moses and Aaron, when he was swallowed up. It is well known that, in the early ages of Christianity, it became a question, whether a Christian could lawfully engage in the profession of arms; and certainly it was with a very great degree of reluctance that the primitive Christians entered upon the trade of butchering their fellow-creatures, and never, till the fervour of their zeal and the purity of their principles had abated, and that they enlisted for bread to save their starving families. Even those already engaged in the service boldly

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threw away their girdles, when their minds were alive to the exercise of genuine Christianity: and to this principle may be attributed the persecution of the primitive Christians. Such, in fact, was the occasion of the edict of Diocletian, as is proved by Gibbon.

Had this holy principle been kept in lively exercise, Constantine would never have overcome the far-famed dragon Maxentius, or his compeer Licinius. He knew the state of the country over which he wished to rule; he was convinced that corruption had crept into the Christian camp, and, pretending that he had seen a vision in the night, erected on the morrow the standard of the cross, with this inscription, "*In hoc signo vinces*," recruited his army with the pretended followers of the Lamb, overcame their scruples, encountered his foe, and arrived at the pinnacle of victory and of glory. It is in this view that the persecutions of the Christians may be accounted for: they denied the lawfulness of arms; but the emperors wanted soldiers, else it would have been to them a matter of perfect indifference whether men worshipped wood, hay, or stubble, or believed in the Judge of the world. The canons of Basil, observes Gibbon, protested against the use of arms, and imposed a penance of one, two, and three years, before the transgressors were again admitted to the privileges of the church. And such, probably, was the constant sense of the church in its best times, and varied only as errors were infused, or the love of the world predominated. That Constantine was no Christian, his bloody wars and murder of his own son sufficiently testify; and that he died an Arian, denying the divinity of the Son of God, has been strongly attested. To speak, therefore, of the blessings of Christianity, as derived by him, is a perverse application of terms. He poisoned the fountains of living waters, and corrupted the principles of the church. It was, therefore, probably to caution the followers of the Lamb, that Jude wrote his whole Epistle, and to point out to them the plain path of duty, and avoid

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such teachers as were bringing them into this condemnation.

That there may be some good men unwittingly engaged in the profession of arms, and, perhaps, may justly do so in defence of their country, whilst danger is to be apprehended from an impious foe, I will not venture to deny; even Jude supposes it, when he says, "Of some have compassion, making a difference; and others save with fear, pulling them *out of the fire:*" yet, doubtless he refers to the last "devouring fire," which is to try the justice of their cause: but that such a profession for life must be irksome to those who are so engaged; that they must have many pangs of conscience, and be at times horribly afraid, lest it be found at last to have been a sinful and unlawful mean of obtaining a livelihood, I will venture to suppose. It becomes those, at least, who profess to be concerned for the honour of God, and for the glory of his name, to weigh with the utmost seriousness, whether or not they may be called to stand, when "the sea" is commanded to render up "the dead which were in it," amongst that great multitude, which certainly no man can number, who, without cause and without offence, have shed the blood of their fellow-creatures, or placed themselves, voluntarily and for reward, in a situation in which their own life was endangered. Such an act, if not accounted murder, would warrant an expression very nearly allied to it; and they may then, perhaps, come into condemnation. Nothing but a Divine commission can justify such an act: and, unless it can be shown that the persons so engaged are commissioned by the same authority as Moses and Joshua were, it will, I doubt not, be accounted *murder* in the sight of the KING OF KINGS *and* LORD OF LORDS. There is, however, something so contrary to the spirit and principles of Divine truth, in training up a human being for the sole purpose of taking away the lives of his fellow-creatures, or in hiring others for that purpose, that the Christian mind cannot but revolt at the suggestion.

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That the term "SEA" is a common Scripture symbol, and applied to those hostile and tumultuous nations, whose daily avocation it is to imbrue their hands in the blood of the human race, and from which desolating armies proceed, every one of the prophets abundantly testifies. Isaiah, speaking of the last decisive day, observes, "Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, (or the Papal harlot,) and *wounded* (not killed) the (Turkish) dragon? Art thou not it which hath *dried* the SEA, the *waters* of the great deep, (or Roman ocean,) and made the *depths of the sea* a way for the RANSOMED (of Israel) to pass over?" *Isaiah* li. 9, 10. I would here, also, notice that the prophet is evidently calling for deliverance from some other enemy, who is come up against the people of Jehovah; and they are those which kindle a fire, mentioned in the preceding chapter; the judgment of the last enemy being stated to be not with "garments rolled in blood," but with "burning and fuel of fire," and is, doubtless, the dragon before wounded, and is now to be killed. When Israel is threatened for their transgressions, and to be made desolate, how significant are the expressions: "Thus saith the Lord, A people shall come from the north country, and a great nation shall be raised up from the sides of the earth. They shall lay hold on bow and spear; *they are cruel, and have no mercy; their voice roareth like the* SEA: they ride upon horses, as men set in array, as men for war, against thee, O daughter of Zion," *Jer.* vi. *22, 23*: hence, if this were the only text of Scripture to be adduced on the occasion, it is evident that soldiers are compared to *the* SEA.

Of the last attempt to desolate his people does God say, "Woe to the multitude of many people, which make a noise like the *noise of the seas;* and to the rushing of nations, that make a rushing like *the rushing* of *many waters:* but God shall rebuke them, and they shall flee far off, and *shall be chased* as *the chaff of the mountains before the wind,* and like a rolling thing *before the whirlwind.* And behold at evening-tide trouble: and in the

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morning he is not. This is the portion of them that spoil us, and the lot of them that rob us," *Isaiah* xvii. 12—14. It cannot be forgotten that this very prediction not only respects the roaring of the nations, as compared to the roaring of the sea, and the rushing of the mighty waters, but absolutely predicts the utter destruction of the tyrannical empires. I trust the reader will pay particular attention to this prophecy; because when the nations are described as *the sea*, and as *mighty waters, they are then to be driven as the "chaff of the mountains before the wind,* and as a *rolling thing* before *the whirlwind.*" Is it possible not to observe the connection between this passage, and that which describes the destruction of the tyrannical image; perhaps symbolized by the *rolling thing*, the materials of which are to be pounded to *dust* by the little stone cut out of the mountain, and are to become "*like the chaff of the summer threshing-floors, and the wind carry them away, that* NO PLACE WAS FOUND FOR THEM." The armies of the last tyranny, from whatever quarter they may come, are therefore compared to the *sea* and the *mighty waters;* and, like particles of water, or the chaff of the summer threshing-floors, are to be driven like dust before the *mighty wind.*

Another point will equally decide the character of the symbolic "sea." It takes place when the first of the four tyrannies is dissolved by the second, and is, therefore, a fit emblem of the dissolution and overwhelming desolation of the last of them. It occurs on dry land, in the midst of an immense continent; and the figure cannot be mistaken. "The *sea* is come up upon Babylon; she is covered with the multitude of *the waves* thereof; (yet) her cities are *a desolation, a dry land,* and *a wilderness.*" *Jeremiah* li. 42, 43. When Israel is restored, and in danger from their enemies, Isaiah predicts of them: "Then shalt thou see and flow together; thine heart shall fear, and be enlarged," or ready to burst, "because the noise of the *sea* shall be turned towards thee (marg.); the *forces* of the Gentiles shall come unto thee," lx. 6. This is clearly pre-

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dicted of the nation after their recovery; and then it is that *the sea*, or the forces of the *Gentiles*, or Turkish invaders, come up against her.

It would be endless to adduce instances to the same point; I will only contrast it, therefore, with the influence of the Redeemer's kingdom, when his mountain is set on the top of the mountains; when the chaff of the tyrannical mountains shall have been chased by his wind, and like a rolling thing before his *whirlwind*. "He shall judge among the nations, and rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord," *Isaiah* ii. 4, 5: but "every one shall sit under his own vine and under his own fig-tree, and none shall make him afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of (the Lord) his God, and we will walk in the name of the Lord our God for ever and ever," *Micah* iv. 3—5. "Violence shall no more be heard in thy land, neither wasting nor destruction within thy borders; but they shall call thy walls salvation, and thy gates praise," *Isaiah* lx. 18.

It will be an important and interesting inquiry, in what particulars this explanation marks the character of the kingdom of the Western beast; that kingdom which was established in its origin by blood, and is every day maintained by blood? Perhaps nothing could better describe its political existence than a sketch of its character, which has this very day on which I have penned these observations, made its appearance. In reporting the *peaceable* condition of one part of Germany, when the splendour of courts had succeeded the evolutions of the camp, the writer remarks, "The display was almost exclusively of a military character; *for all over the continent* THE ARMY is made the STANDARD OF RANK, AND THE CRITERION TO WHICH ALL THE GRADATIONS OF SOCIETY ARE TO BE REFERRED." This was written of the court of a celebrated sovereign, when recently

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in Hanover. Can such a state of affairs be consonant to the Divine mind? Are these the purposes for which he created man upon earth? Let us, however, inquire how our own country stands affected by these considerations? The mania seems spreading; nor is it more strongly marked than by the late extension of the military order of the Bath, which surrounds the throne by a band of military heroes, falsely so called, in preference to the more peaceable classes of society, and puts at a distance the *gentlemen of the land*, formerly reckoned the best friends of their country. I tremble to think of the consequences; for "the day cometh which shall burn as an oven;"—"the great day of his wrath is coming, and who shall be able to stand." Unless the peaceable sentiments of the Redeemer's kingdom, and the influence of Christian principles, universally prevail, it will certainly come to us with a rod, and not in mercy.

I have now explained, and I think justly, the symbolic term "sea:" but who can count the myriads of myriads which the symbolical SEA shall be called upon to give up in that day, and who must then stand at the bar of God, and whom neither rocks nor mountains will avail to cover them from the presence of the Judge? Consider the Babylonic invasions; the Medo-Persian conquests; the Alexandrian, Syrian, Egyptian, and Grecian slaughters; not to name the murders committed by despotic usurpers of the lives of men in other parts of the world, and in preceding times. View only the Roman Empire since its rise; the dreadful internal dissensions and massacres before the reign of Augustus; its subsequent history under the emperors. Consider the effusion of human blood during the Northern floodings; the horrid system of war in the Western, and the dreadful desolations of the Eastern Empire, by the followers of Mohammed, and by the crusaders. The heart bleeds, and the eye is pained, by the contemplation of such an enormity of human guilt. It is not to be wondered at if such diabolical proceedings should at last call down the just judgments of God upon the inha-

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bitants of the earth and the sea. Woe unto them; for the devil is shortly to come down unto them in great wrath, and the measure of their iniquities is about to be filled up. Whenever, therefore, we shall again see the Jewish kingdom restored, and the German or Turkish Empires rise in their last and approaching fury to destroy the people of God,—a time certainly to be expected, and which is not, I conceive, very distant,—that moment is the signal of the judgment which is to terminate in their utter destruction. Then shall they be driven "*as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind.*"

If any man believe that the sentiments now submitted are just, and that the peaceable kingdom of the Redeemer is literally to be established upon the earth;—that "nation shall no more lift up her sword against nation, neither shall they learn war any more;"—that "violence shall no more be heard in the land, neither wasting nor destruction within her borders;"—and that the "*sea shall then give up its dead,*" and "*the earth disclose her slain;*" then is this the last judgment; for no subsequent judgment is mentioned in Scripture. If that kingdom be established, and that kingdom be the "New Jerusalem," even the "new heaven and the new earth," then will men literally beat their "swords into plough-shares, and their spears into pruning-hooks;" the spirit of Christianity will inhabit every bosom, and that promise will be fulfilled, as a token that the city of the "New Jerusalem, which cometh down from God out of heaven," has indeed descended, "*There shall be no more* SEA." For "I saw," says the Apostle, "a new heaven and a new earth; for the first heaven and the first earth were passed away, and *there was no more* SEA," *Rev.* xxi. 1, 2.

That the time of this second and last judgment is the period when "the *sea*" is brought into judgment, may be remarkably illustrated by one of the strongest passages in Scripture on this subject, and one directly pointing to the event. It is the song of Judah, upon her deliverance from

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her thraldom and captivity, and from the dangers which pressed around her on her first return. That they have been thus visited, and now rejoice at their mercies, will appear from the celebration of the fall of their enemies: "They are dead," say they, "they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and hast made all their memory to perish." This appears to be the fall of their enemies at the battle of Armageddon. They glorify God for his mercies, when they say, "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified: thou *hadst* removed it far unto all the ends of the earth." They lament their feeble exertions: "We have not wrought any great deliverance in the earth; neither have the inhabitants of the world fallen." They are reminded that another calamity would approach them, but which would terminate in their full triumph: "Thy *dead men* shall live." It is obvious that these words are to be taken in the same sense as the enemies before spoken of: "They are dead, they *shall not live*," that is, their power is annihilated, and their kingdom subverted; on the contrary, the "*dead men*" of Israel are now to rise to power, and their kingdom is to be established. Their enemies "were destroyed," and "all their memory is made to perish;" the power of Israel is to revive, and their memory is to be had in everlasting remembrance.

This will appear when connected with the other branch of the sentence, "Thy dead men shall live, (together with) *my dead body* shall they arise." The words in the parenthesis have been supplied by the translators, and I think destroy the sense. It is obvious, as appears to me, that the enemies destroyed are contrasted with the dead men of Israel, which are to live; and as the tyrannies are well known to be symbolized by the bodies of beasts, their slain bodies are also contrasted with the dead body which is to arise: but it is certain that the Lord of hosts is now speaking to the men of Judah, and that it is of his own symbolical *dead body* that he asserts "they shall arise." The

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kingdom given to the Son of man is evidently synonymous with the kingdom of the saints, as vouched by Daniel. When, therefore, the Lord declares, "*thy dead men shall live, my dead body they shall arise,*" it contains a positive assurance that when the dead men of Israel live, they shall be that kingdom which, though now depressed, is to arise: and the kingdom of Christ we are sure is the last kingdom which is to be established upon the earth. The kingdom of the Jews, as established after the battle of Armageddon, is not, therefore, in its full sense, the kingdom of Christ; for this promise appears to be made subsequently to that event, but it becomes so after the last conflict.

This perfectly corresponds with Ezekiel's vision of the dry bones, and the union of the two houses of Israel and Judah under one head. The stick of the house of Judah and of the men of Israel, his companions, appears to have been established previous to the resurrection of the dry bones; for, when the bones stood up, the Lord said unto the prophet, "These bones are *the whole house of Israel:*" and they seem to have been desponding under their circumstances, and say, "*Our bones are dried,* and our hope is lost; we are cut off for our parts:" but they are at that time encouraged by the Lord, when he says, "O my people, I will *open your graves,* and cause you to come up *out of your graves,* and *bring you into the land of Israel.*" Then it is that the prophet is commanded to "take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

That the establishment and return of the tribe of Judah, and that of the tribes of Israel, are distinct and separate events, has, I think, been before shown: but it is confirmed by ver. 19: "Thus saith the Lord God, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will *put them* with him, even with the stick of Judah, and make them one stick; and they shall be one in thine hand." Here the Lord de-

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clares he will take the stick of Joseph, and put it with the stick of Judah; evidently implying that he removes it from some other place, and brings it where the stick of Judah was to be found; and, to confirm it, declares, "I will take the children of Israel from amongst the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and David my servant shall be their king; and they shall all have one shepherd." *Ezek.* xxxvii. 19, 21, 22, 24. It is plain, therefore, that Judah is already found there when Israel is removed thither from amongst the heathen; and, considering the expression of the Lord in another place, after the plagues inflicted upon death, and the destruction of hell, "I will be king in Israel," it is manifest that David symbolizes his Lord; and the "dead body" spoken of, his kingdom of Israel and Judah, now recovered and established "in the land upon the mountains of Israel."

This infinitely enlarged return is evidently connected with the second judgment, and the creation of the "new heaven and the new earth." He now calls to them, *Isa.* xxvi. 19, after the declaration then made, that the dead men of Israel should rise as his dead body, "Awake and sing, ye that dwell in dust (or the dust of the tyrannical image now to be pounded as dust); for thy dew is as the dew of herbs, (they now bear the marks of reviviscence and verdure, and send forth sweet odours to heaven,) and the earth (Roman earth) shall cast out her dead." There is now a call to them to prepare for the event which is next coming upon the earth, which is, I think, evidently connected with the second fall of the wilful king, *Dan.* xix. "But tidings out of the east and out of the north shall trouble him; therefore shall he go forth with fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace in the *glorious holy mountain;* yet he shall come to his end, and none shall help him." ver. 44, 45. It is upon this occasion, doubtless, that it

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is said, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over-past." That indignation has been shown to be the battle of Gog and Magog, when the Lord goes forth with flaming fire to devour his adversaries: "For, behold, the Lord cometh forth to punish the inhabitants of the (Roman) earth for her iniquity: the earth also SHALL DISCLOSE HER BLOOD, AND SHALL NO MORE COVER HER SLAIN." *Isaiah* xxvi. 14, to the end. It is then when they say, "O Lord our God, other lords have had the dominion over us; but by thee only will we make mention of thy name," ver. 13: that, as appears to me, is the time of the last judgment, and of the last general resurrection. All the tyrannical empires,—for the Roman has succeeded in its Turkish and Western branches to the dominions of the other three beasts,—"*shall disclose their blood, and no more cover their slain;*" and it seems clearly evident that the kingdom of Israel rises in proportion, and keeps pace with the great crises which are to take place in the world. If the facts now adduced do not prove that the armies of the earth are symbolized by the "sea;" that, in the day of judgment, the sea also, as well as the earth, shall disclose its blood; that in the renovated Jewish kingdom "there shall be no more sea," and the "inhabitants shall learn war no more;" I should despair of convincing by any other arguments, and rest assured "that the day of the Lord will come upon men, as a thief in the night,"—"unawares, and in an hour that they looked not for." It is, however, evident, that the earth disclosing her blood, and the sea giving up its dead, are synonymous terms; and so do the dead men of Israel, rising as the dead body or the kingdom of Christ, which is to be had in everlasting remembrance, whilst their enemies die, and their memory is made to perish, symbolically correspond with the new creation of the "new heaven and new earth," whilst the old heavens and old earth pass away. But these events take place at the second judgment, and consequently the kingdom of

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Israel, or the fifth universal empire, is then to be established.

A question of infinite importance will then arise, whether this second judgment of St. John be a general and universal judgment, extending to the whole world, or to all the living and to all the dead of every name and nation, and of every rank and condition? I am convinced that it does. When Christ comes to judgment, he is represented as coming in the clouds of heaven, and *all his holy angels* with him. I consider it certain that he who is to come at the last day, is the same glorious Being, that is, GOD, who is then to sit on the throne of judgment; and not as under the first judgment, when the martyrs and witnesses ascended the thrones: then he delegated his power; now he exercises his prerogative in person. And it is a truth of momentous consequence, I conceive, that when Christ does *personally* appear, as I am persuaded he does on this occasion, and not at the first judgment, that all mankind will then stand at his judgment-bar.

On his first introduction to the scenes of the Apocalypse, the mind of the apostle seems to have been deeply impressed with a reverential awe at the contemplation of that expected marvellous event; and when he sat down to record the visions he had seen, commenced his revelation with an expression of its awful solemnity,—"Behold! he cometh with clouds; and *every eye* shall see him, and they also which *pierced* him: and *all the kindreds of the earth* shall wail because of him." Now if those who *pierced him*, which I conceive to intend actually the very persons who did pierce him, shall see him, and all *the kindreds* or generations *of the earth* shall wail because of him, then there will be a general resurrection. The same sentiment applies to the mighty warriors, who shall stand before him; not only those then existing, but "the earth shall *disclose her blood*, and no more *cover her slain:*" hence it must be inferred, that *all who have been slain* in the horrid and innummerable battles which have deluged the earth with their blood, and who have been destroyed

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by the infernal passions of men, shall stand before him. How, indeed, it could at first have entered into the heart of man to train up and maintain others for the sole purpose of murdering their fellow-creatures in cold blood, can only be accounted for by the depths of wickedness which the wretched agent, who is to be shortly bruised under the feet of the people of God, has suggested to their minds. The text, however, itself declares, that "THE DEAD, *small and great,* stand before God." It is a multitudinous noun, and is explained by its appendages: it includes every rank and condition of mankind, past, present, and to come; even to the very moment of the day of judgment. Here there is no distinction of persons, no difference or aberration of sentiment. Well is it defined by the Apostle Paul, "We *shall all stand* before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then *every one of us shall give an account of himself to God.*" If, therefore, the great and small stand before God; if the apostle in his day,—and he spake by Divine inspiration,—could assert that he, and those to whom he wrote, should stand before God; that he should give an account of himself, and they of themselves; then is it to be inferred that it must be a general resurrection; because this is evidently the *last day* of judgment. Those only escape, on this occasion, who have been previously judged by the martyrs; for "on such *the second death hath no power.*"

That this is the very period to which the Apostle Paul refers, in his Epistle to the Corinthians, chap. xv., I think as little doubt can exist. He there argues that "Christ is risen, and become the *first-fruits* of them that slept: for since by man came death, by man came also the resurrection of the dead;" or will come, that is, they have had the pledge and assurance of it in Christ, who says, "I am the resurrection and the life: whosoever liveth and believeth in me, shall never die;" or, they sleep only, and shall never be subject to whatever is intended by the

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"second death." And "all that sleep in Christ will God bring with him:" and it is therefore manifest, that the first judgment and first resurrection are limited; else if Christ had then personally appeared, a general resurrection would have then necessarily ensued. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; *afterwards, they that are his:* then cometh the end." This END is evidently the very same of which it is said to Daniel, "Go thou thy way till *the end* be; for thou shalt rest, and stand in thy lot *at the end of the days.*"

The prophets and apostles seem perfectly to have understood the language of Scripture, and of each other. I conceive *the end of the days* to be indisputably "the time of the end," reaching to *the end* of the "one thousand three hundred and five and thirty days, or the year 1917; the judgment commencing 1873, and occupying the forty-five years of Daniel, to the reign of blessedness. The promise to Daniel may, however, refer to his standing in his lot at the end of the 1290 days, when, apparently, the judgment commences. And as, undoubtedly, if Christ appear, he will come with him, there seems to me no doubt his station will be immediately allotted to him. "*Then cometh the end,* when he shall have delivered up the kingdom to God, even the Father;" even the kingdom which he had originally created, now restored again to its *pristine state,*—the grand object for which the Saviour of sinners came into the world, "When he shall have put down *all rule, and all authority, and power*; for he must reign till he hath put *all enemies* under his feet." Surely all rule, and all authority, and all power, will have been put down when he has cast the beast and the dragon, the temporal powers, and *death* and *hell,* the spiritual powers, into the "lake burning with fire and brimstone." This was rule, and authority, and power, in its very worst form: it was carried on by his enemies under the semblance of doing God service; but solely for their own aggrandisement, and for their own basely selfish purposes.

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As to the heathen, as we name them, (as if we were nationally better than they,) or the more distant parts of the world, from whence the symbolic earth has been deluged at different times with its overwhelming floods, but which I conceive intend all people beyond the bounds of the ancient universal empires, "they shall be given the Saviour for his inheritance, and the uttermost parts of the earth for his possession;" but "*his dominion* (or the dominion of his saints, or favoured people of Israel,) shall be from *sea to sea,* and *from the river to the ends of the earth,*" or to the full extent of all the universal empires, the political earth of the Scriptures. Such is to be peculiarly the habitation of his Divine presence. But it shall come to pass, "that every one that is left of all the nations that come up against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, *in Jerusalem,* and to keep the *feast of Tabernacles,*" in commemoration of the Saviour's first advent, when he commenced the work of redemption. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain,"—undoubtedly intending the dew of Divine grace. "In that day there shall be no more the Canaanite in the house of the Lord of hosts."

The apostle, however, clearly establishes that when the dead do rise, they rise in a state fit to abide in that "new heaven and new earth, wherein dwelleth righteousness." They are holy, and rise holy. "Afterwards," that is, upon the first resurrection after Christ's ascent from the grave, "*they that are his.*" This expression decides the order of precedence, and that the righteous dead rise before the wicked: but as the martyrs, and those who had not received the mark of the beast, rise only at the first judgment, and ascend the thrones, the first resurrection can be considered only as the first-fruits of the general resurrection, as the 144,000 sealed are also of the great multitude of the twelve tribes.

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It is clear, also, that they rise incorruptible, and put on immortality; incapable of ever again suffering or dying: "*Then cometh the end,*" that is, the time of the last judgment. It is a time expressly marked by the apostle, that some sleep or are in their graves, whilst others of the same class and character are to be living upon the earth, *and to be changed.* These undergo the process in the grave; the others upon the earth. "Behold," says he, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump;* for *the trumpet* shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality: then shall be brought to pass the saying that is written, Death shall be swallowed up in victory." Now this last blast of the trumpet evidently coincides with the last earthquake of St. John, and agrees with the second period of Daniel, when the "abomination which maketh desolate" is taken away; and with the second judgment of St. John, when Gog and Magog are destroyed, and when *death and hell* are cast into the lake burning with fire and brimstone. But it is equally clear that the sounding of the trumpet is connected with the swallowing up of *death in victory:* and hence it would appear that the trumpet first sounds at the period of the first judgment, and the destruction of the enemies of Christ at the battle of Armageddon, and at the finishing of the mysterious times; for then the martyrs rise, who ascend the "thrones," and sit in judgment on the adherents of the *Papal Death.* It is evidently a continuous blast, reaching to the end of the time; for the seventh trumpet is the last which sounds, and is, I think, unquestionably the same trumpet which is referred to by the apostle Paul, which is attended by the general resurrection, and the final victory over all enemies; the other adherents of Death and Hell then rising and coming into judgment, which is the second period referred to by Daniel, and is the second judgment of St. John; and is, therefore, connected with the last blast of the seventh trumpet.

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Examine also the parallel passage of Isaiah, and it will be evident that the mysterious event of "death being swallowed up in victory" relates not only to the establishment of the Redeemer's kingdom, but also to the blessings which are then to be *poured out on the house of Israel:* hence will the positive inference arise, that "death is swallowed up in victory," and that the resurrection of the righteous takes place, on which the apostle had dwelt with so much delight and confident expectation, at the period of the establishment of the kingdom of Israel. He knew what the "mystery of iniquity" meant; that it was "death and hell," combined in their mysterious plots against the Redeemer's kingdom. Their spirit was working in his days, and he clearly foresaw their eventual destruction in the last great conflict; nor could he be ignorant of that remarkable prediction of Hosea, concerning the same symbolical enemies, who were to be destroyed when Christ was king in Israel.

The prophecy of Isaiah, now referred to, is so apposite to the view taken of the subject, that it seems necessary to present it to the attention of the reader: "And in *this mountain* (the mountain of the Redeemer's kingdom) shall the Lord of hosts make *unto all people* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will swallow up (marg.) *in this mountain* the face of the covering cast over all people, and the veil that is spread over all nations. HE WILL SWALLOW UP DEATH IN VICTORY; and the Lord God will *wipe away tears from off all faces* (the very token of the city of the New Jerusalem, and of the sealed of the twelve tribes); and *the rebuke of his people shall he take away from off all the earth;* for the Lord hath spoken it." Now I would submit it to the candid mind, whether, in the plain, simple, and unsophisticated sense of this prophecy, the removing of this rebuke of his people be not intended of the Jewish nation; and that it is in effect a promise that they shall no longer be accounted the scoff and off-scouring of the world. But

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this event is connected with the swallowing up of *death in victory;* and the phrase is unquestionably referred to by the apostle as a glorious circumstance, to occur in the day of his own rise, and at the resurrection of the righteous: that resurrection we have seen to be connected with the last judgment; the first judgment taking place immediately after the battle of Armageddon, in 1844: the full and perfect completion of the victory over *death* must, therefore, be in 1873, when death is called upon to give up its dead, and is finally sentenced. "Then cometh the end," or Daniel's "time of the end," or forty-five years, at the commencement of which the last conflict takes place, and the final judgment of the remaining dead; which period of judgment, if there be any truth in the remarks which have been submitted, clearly appears to commence in the year 1873, and continues to the year 1917.

Still I am aware there will be unbelievers, and that there will be scoffers even to the end: but I would put this plain question to such persons, founded on the passage now adduced, whether, if "*death* be swallowed up in victory," they consider that event to be connected with the end of the world, or annihilation of the present literal "heavens and earth," as many, and perhaps most persons, without a sufficient examination of the Scriptures, would do? How, then, is it possible that the rebuke of the people of Israel could be taken from them, connected as it is with the destruction of death, unless the world were to continue in a future stage of existence, symbolized by the "new heaven and new earth, wherein dwelleth righteousness." That it does continue, the very first verse of the next chapter of Isaiah, which is a song of triumph raised upon the occasion, demonstrates: "*In that day* shall this song be sung IN THE LAND OF JUDAH." The land of Judah is, therefore, in existence after the destruction of *death,* and during the reign of the kingdom of the mountain; and renders it certain that the world does continue, though not in its present, yet in its renovated political and spiritual state, under the reign of Messiah: but there is no other

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judgment revealed than the second judgment of St. John, when *death and hell* are sentenced to the lake of fire; and therefore the kingdom of the Messiah, or of the saints of Israel, which are synonymous terms, is to continue "for ever, even for ever and ever;" and I will add my hearty amen.

I had penned my former observations before the passages of St. Paul and Hosea, respecting death and *the grave*, or "*hell*," as it stands in the margin, occurred to me. These abundantly confirm the interpretation previously given of the symbols "*death and hell*," as well as the general view of the subject. In the progress of printing this work, I have employed the prophecy of Hosea in illustration of the fourth seal; but, as the present subject is important, the reader will excuse, I trust, a further use of it. St. Paul, triumphing over the destruction of death, says, "O *death*, where is thy sting? O *hell*, (marg.) where is thy victory? The sting of death is sin; and the strength of sin is the law." That is, as appears to me, the tyranny of *death*,—and the reasoning applies to hell in the same exact way, or the sense would not be complete,—has been the judgment upon the Jewish nation for sin; and that their sin consisted in their spiritual departure from the holy law of God formerly given to them. Had they not revolted from God, I conceive it to be certain that Christ would have restored the kingdom to them when he was upon earth; and it explains the expectation of the apostles on that subject: but the promises made, though long delayed, are not to prove abortive. The mysterious times being passed, the predictions concerning that kingdom will be fulfilled. This forms the subject of exultation to the apostle in the next verse: "But thanks be to God, *who hath given us the victory through our Lord Jesus Christ;*" which evidently intends the establishment of his kingdom, and the sentencing of *death and hell*, consequent upon that victory, to their eternal punishment. However mysterious such an interpretation may appear, the whole Bible, from its beginning to the

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end, seems, to my mind, framed upon this principle; even its ceremonial institutions; and though the truths of St. Paul may apply to individual believers, yet are they ultimately referable to the kingdom of Christ, which is the kingdom of Israel.

That this is a correct view of the subject, and that the Jewish kingdom is intended, will appear from the parallel passage of Hosea. The people of Israel are threatened with judgments; and these judgments, it is declared, shall commence in the earliest days of the first tyrannical monarchy: "Therefore, saith the Lord, will I be unto them as *a lion*" (under the first monarchy); "as a leopard by the way will I observe them" (under the third monarchy): "I will meet them as a bear bereaved of her whelps, (under the second monarchy,) and will rend the caul of their heart, and there will I devour them as a lion (or as did the lion): the wild beast (the fourth monarchy) shall tear them." His repentings are, however, kindled; for he graciously declares, "O Israel, thou hast destroyed thyself; but in me is thy help: I will be thy King." *Hosea*, chap. xiii. 7—9. Here then does the Lord their God declare, that, after the empires of the four beasts have ceased to exist, He will be their King. It is evidently the kingdom of the Son of man, to whom the power, and dominion, and glory is to be given: but under him it is the kingdom of the Jews; for, if Christ is to be the King of Israel, and his kingdom is to follow the destruction of the beasts, then must the kingdom of the saints be the kingdom of the Jews; for Daniel thus interprets: "These great beasts, which are four, are four kings that shall arise. But the saints of the Most High shall take the kingdom, and possess the kingdom "*for ever, even for ever and ever;*" and it will be evident, from Hosea's prophecy, that Christ becomes the king of Israel as soon as the judgments threatened by the four beasts cease to afflict them. These very strong terms denote, at least, duration, if not perpetuity: but Christ is King in Israel, and he is also King of the fifth kingdom; the kingdom of the saints is the fifth king-

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dom, and therefore must be the kingdom of Israel: and, as it respects perpetuity, unless it can be shown that there is something revealed beyond the time of the second judgment, when the kingdom of God, or of the New Jerusalem, is finally established, which I am persuaded cannot be done; then must it continue, as promised to the saints, "*for ever, even for ever and ever.*"

Hosea, having described the kingdom of the wild beast, and declared the promise of God, "O Israel, I will be thy king," still continues further to threaten the destruction of their enemies; and in these remarkable words. I will venture, however, from the passages already adduced, to change the word *grave* to hell, in order to preserve the allusion, convinced that the symbolic *hell* is intended: "I will ransom them from the power of *hell;* I will redeem them from *death: O death,* I will be thy plagues; O *hell,* I will be thy destruction: repentance shall be hid from mine eyes," *Hosea* xiii. 14. These are described, therefore, as the enemies of Israel, the very same as we have seen riding the pale or livid-green horse of the Apocalypse, and governing the empire in its Papal and Mohammedan divisions. They are brought into judgment at the close of the days, and Israel is to rise on their ruin; and I consider it to be unquestionable, that they are the very same enemies, which the prophetic Spirit of St. Paul taught him to foresee, as those over which the Lord Jesus Christ would obtain the final victory. So determined is the God of Israel to execute judgment on those who held his people in bondage, that he declares he will not repent of his meditated vengeance. Their deliverance, therefore, is certain, and the judgment on their enemies sure.

The *resurrection of the dead* appears to me, therefore, to hinge upon the restoration of the kingdom to Israel, and to proceed in exact proportion, as their empire is established. The rise and continuance of the Papal and Mohammedan tyrants are to be considered as the continuance of the judgments on Israel, by which their predicted empire is withheld: and to these enemies may be attributed

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the great obscurity which has prevailed concerning this great scriptural truth, as I conceive, of the predicted dominion of Israel. They have withheld the Scriptures, to prevent men examining the truth for themselves, and have set themselves up as those appointed to rule the world; and in the same proportion as the truth concerning Israel is valued or rejected, so, it appears to me, the same spirit of domination and selfishness prevails, which will in the future day come into judgment. Had Christ *restored the kingdom to Israel,* according to the glory and honour predicted of it, when he was upon earth, the resurrection would then have taken place, and the *time of the restitution of all things* would have arrived. "Though it tarry," we are commanded to "wait for it; for it shall come: it will not tarry."

But if *death* and *hell* are to be plagued and destroyed, because of the children of Israel, it is very manifest that they must have been their immediate oppressors. The history of their sufferings would, indeed, afford a series of unparalleled persecutions, which are not to be found so severe, and so long continued, in the annals of any nation under heaven. Both divisions of the empire have been equally guilty, and will as justly draw down the judgments of God on their heads as Pharaoh did on himself for his oppressions. It may be needful only to name the crusades, when, before the consecrated banners crossed the seas, the swords of the warriors were plunged in the blood of the Jews. Gibbon observes that their sufferings, on this occasion, were very little inferior to their desolations under Hadrian. In Spain, Portugal, and in every Papal state, they have been looked upon as common enemies, and have been hunted down as wild beasts. At this present time they are deprived of the rights of citizens, and *are made to pay at the turnpike-gates,* of many of the states of Germany, *the same tolls as are levied for swine.* Is not this a direct insult to the Most High? And are not the kingdoms, or the men, however numerous and powerful they may be, who can sanction such a degradation, already marked out

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as the objects of Divine vengeance? Even very lately, in the free town of Lubeck, were they plundered of their property and expelled the town, and denied even the privilege of purchasing food for money. Will not God be avenged on such people as these?

If any persons should be anxious to inquire what has been their fate in England, during the tyranny of the Papal god,—for, happily, better principles in that respect now prevail,—I would refer him to "Tovey's Anglia Judaica," and "Kidder on the Messiah:" he will there find scarcely a town in England which has not been drenched with their blood, and where the property of the Jews has not been plundered, particularly in London. Even so late as within fifty years, when it was in the contemplation of government to grant them greater immunities, they were opposed by the people, and by many also who professed to be Christians, but who justified the severities practised upon them, and considered it to the advantage of the Christian cause that the Jews should still continue to bear the marks of Divine indignation. In this land of Bibles, the fountain of all religious exertion, no Jew can acquire a right of soil without the abandonment of his religious principles. Such things prove, indeed, the marvellous fulfilment of prophecy: but the agents of the indignation are not the less guilty. They have rendered the affliction of Zion "*double*," and are responsible for the aggravation of her calamities.

If the Eastern division of the empire be considered, desolations without end have followed them: witness the destruction of Jerusalem, the bloody wars under Adrian, the dreadful plagues inflicted upon them from the first rise of the Mohammedan power, to the present day: in Persia also, and in every country to which the influence of that "abomination of desolation" has extended itself. It is now time they should be delivered from these plagues of "*death* and *hell*;" and strong is the Lord God who judgeth them: he will avenge his people speedily. There is, however, an obvious distinction between the plagues of

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death and the destruction of *hell;* and there is, I think, a difference in their punishment. No call is given to the adherents of *hell,* as there is to the followers of *death,* in the Apocalypse: and hence it may be inferred, that many of the last communion have sinned ignorantly, and did not, perhaps, join in the hue and cry, who will be spared in that day.

The time of the *rising of the dead,* therefore, to which the Apostle Paul refers, is the very same period now in question, when the "great and small" are to stand before God; because we have decidedly connected the sting inflicted upon death, and the victory over hell, with the same prophetic terms in Hosea, when the Lord their God becomes King in Israel: and it is at that time that the dead rise incorruptible. This the apostle expresses strongly in his epistle to the Thessalonians: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain (those who are then living on the earth) unto the coming of the Lord, shall not prevent them which are asleep: for *the Lord himself* will descend from heaven with a shout, with *the voice of the archangel,* and the TRUMP OF GOD; and the dead in Christ shall rise first: Then we (or those) which are alive and remain shall be caught up together with them *in the clouds,* (or shall assemble with those who are to attend his coming,) to meet the Lord *in the air:* and so shall we ever be with the Lord," 1 *Thess,* iv. 13—17.

Now the term "air" intends universality; because the seventh vial is poured out *into the air,* at the battle of Armageddon, to purify and prepare his kingdom for the coming of the Lord; and "Great Babylon then comes into remembrance before him, to give unto her the cup of the wine of the fierceness of his wrath." The voice of the archangel and the trump of God seem two distinct annun-

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ciations; the first seems to be that which declares the mystery is finished; and the trumpet is as certainly connected with the finishing of the mystery, and evidently sounds at the close of the 1260 years, when the first judgment commences; but it continues also to the conflict of Gog and Magog; though in its first sounding, it simply announces that Christ is *about to come;* that being the substance of the song of the elders upon that occasion. The heavens being then purified, and made meet for his presence, he does come to dwell with his saints; but it is clearly a continuous blast, as seem to be also those of the fifth and sixth trumpets. Such appears to be the natural order, confirmed also by many other circumstances. It is evident, therefore, that they who have died in Christ, even from the Apostle's days to the time of the Lord's coming, come with him, and are with him when he ascends the throne of judgment; but if from the Apostle's days, then also those who have lived before him are equally comprised.

Job bears the same testimony: "For I know that my Redeemer liveth; and that he shall stand *in the latter day on the earth:* and though after my skin worms destroy this body, yet in *my flesh* shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Our Lord himself declares that "many shall come from the East and the West, and shall sit down with *Abraham,* and *Isaac,* and *Jacob,* in the kingdom of heaven." That the children of Israel are to be gathered from the East and from the West, when they are restored to their beloved Mount Zion, and when Christ is to be King in Israel, innumerable passages would prove; the kingdom of heaven is therefore the same kingdom: for if *Paul,* and *Job,* and the dead in Christ, are to be found there; doubtless, Abraham, Isaac, and Jacob will be found there also. The Apostles, therefore, to whom it was promised that they should sit *upon twelve thrones, judging* or governing *the twelve tribes of Israel,* and who also died in Christ, will be found there also. I would infer, therefore, that *all the dead,*

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small and great, will then stand before God; because it is not a judgment for the righteous, but for the wicked; for the righteous come with Christ, or, if they are on earth, meet him in his kingdom. But if all the righteous are then assembled, then also will all the wicked stand before him in judgment. Thus also Enoch prophesied that he would come with "*ten thousands of his saints* to execute *judgment* on all, and to convince *all that are ungodly* of their ungodly deeds and hard speeches." Those before the flood, as well as those who have lived since, it is equally evident, will appear: for Enoch must have prophesied to those then living, of whom Peter declares, they are *reserved in prison to the judgment* of that day; and Paul, that he would "be revealed from heaven with his mighty angels to *take vengeance on them that know not God,* and that obey not the Gospel of the Lord Jesus Christ;" and of that time is it said, "they were judged every man according to his works."

The books which are opened appear to be none other than the Holy Scriptures, of which it is said, they are able to make us wise unto salvation. Doubtless they are the separate volumes of the Old and New Testament; because both Jews and Gentiles will then stand in judgment. It was the Saviour's command, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." This was spoken when the Old Testament only was extant. Those, therefore, who profess to rely on it as their own volume, yet act not agreeably to its contents, will stand condemned: but what fearful judgments will fall on those who oppose the circulation of the Scriptures, or who withhold them from the necessities of men, as the Catholics do; or who suppress them altogether, as the Mohammedans have done, will be best known to the myriads of myriads who will be assembled on that occasion.

"And another book was opened, which was the book of life. And whosoever was not found written in the *book of life,* was *cast into the lake of fire.*" Certainly Christ

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knows them that are his. No human heart can escape his penetration. It is the book of all that have ever lived as faithful to him, or valuing his salvation, and of all that will live, up to the very hour of judgment. He declared to Moses that he would not blot his name out of the book. They, therefore, whose names are not found in that book, stand condemned before God and the saints. But who that considers the state of the world from Adam, as it is to exist up to the hour of judgment, which hour will come upon all the world "*as a snare,*" does not stand appalled at the tremendous register of names that will then be consigned to infamy, and to whom will be assigned the horrors of an eternal punishment with devils and damned spirits. There is no redemption from that death; —we have, at least, no authority so to conclude. Not a word has the Saviour uttered to induce the hope of the slightest mitigation of their pain and punishment; but, on the contrary, it is written, "If *the righteous* scarcely can be saved, where shall the ungodly and the sinner appear? Who can dwell with devouring fire? Who can abide the *everlasting* burnings?"

How short a time is there to the first day of the second and general judgment!!! The true Christian may ardently pant for admission to the kingdom; but to reflect for a moment, that in fifty years time all the dead must rise; and that these, with all others living at the time, must appear at the judgment-seat of God, may well excite the most awful considerations, and awaken reflection in the most unthinking bosom. But that day must come, even were it postponed for another thousand years. The pain and danger would be the same: but there would be an enormous additional catalogue of crimes to be accounted for. Often, indeed, have we prayed, "*Thy kingdom come, thy will be done; as in heaven, so on earth.*" Has it been the language of our hearts, and the fervent desire of our souls?—then should we hope and pray that the time might be shortened, and his coming hastened. A very few years will determine its approaches; the fields

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are already white for the harvest, and he will thrust in the sickle, and reap his people. It will be the harbinger of a more glorious day than the world has ever seen, since the creation of the first man Adam.

We have generally imagined that this world would be burned up, and dissolved again to its original atoms. It has been, however, I think, proved, that the kingdom of Christ, or the renovated Jewish kingdom, is to be established, and remain still on the earth, "for ever, even for ever and ever." A mistaken view of the prophetic symbols has undoubtedly been generally entertained on this subject. The day of judgment depends on the expiration of the chronological periods; and if the bases upon which, in these volumes, they have been deemed to be founded are correct, then must the day of judgment, and kingdom of Israel, or of Christ, synchronise. The prophets well knew the intent and meaning of the terms employed; and those of the apostles, who were equally intelligent, and adopted the same metaphors, are to be taken in the same sense. The reservation of the earth to be burned up by fire, and the dissolution of the heavens, as asserted by Peter, can mean no more than do the same terms employed by Isaiah, Joel, and other prophets, which predicted the dissolution of the political heavens and earth of the empires which were to exist at the times to which the prophecies related; and are, doubtless, the signs as declared by our Lord which shall precede his coming, "when he shall appear with flaming fire, to take vengeance on them that know not God, and believe not the gospel of the Lord Jesus. But these take place when "the times of the Gentiles are fulfilled." The kingdom of Christ, and the dominion of the saints, are to succeed the tyrannical monarchies of the world; and it will be a government upon earth; conducted, however, on those holy principles which will then inhabit every breast, when the promise is fulfilled, "Behold, I make all things new." It would, indeed, be a triumph to the powers of darkness, if, to introduce those holy principles originally implanted by God in the heart

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of man, it were necessary to destroy the world which he had made, and every thing which he had once pronounced "*very good,*" and to create a new terrestrial or celestial globe in its place. It cannot be believed, that those infernal agents will ever be permitted to obtain such food for their malice; and these figurative expressions can only, therefore, intend the removal of the "curse from off all the earth," "*the veil of the covering spread over all nations.*"

What is there in such a subject to abate, in the minutest particular, our hopes of eternal and unutterable joys? Then will blessings abound, such as "no eye hath seen, nor ear heard, nor hath it entered into the heart of man to conceive what things God hath prepared for them that love him." What, indeed, was the grand object of the Redeemer's humiliation, but to restore man to his original happiness before the fall? Was Adam holy, happy, and for ever blessed in the presence of his God?—we shall not be less so; and, being so, our happiness will never be less than his was, or ever suffer diminution or decay in the presence of the glorious Immanuel. We shall be raised again for ever incorruptible; or else be changed, in the twinkling of an eye, and be for ever confirmed in our state when we rise again, or when we enter the heavenly mansions. Adam was in a state of probation, and, through the temptations of the arch-enemy, vacillating between holiness and sin, suffered to fall; but he will rise again more glorious than ever. He will be present with us, and we shall doubtless see Abraham, and Isaac, and Jacob, and Elijah, and Job, and Daniel: they can tell us the joy which they experience in the presence of Christ, and in his eternal favour. We shall share their joy, glory in the Lord God of Israel, and be for ever glorified. "Behold, I come quickly," saith the Lamb of God. "Amen, even so; come Lord Jesus."

I have thus closed the observations intended on those prophecies which concern the first and second judgments of St. John; and have offered some suggestions on the probable early and, I might say, almost immediate resur-

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rection of the dead, and on the triumphant era of blessedness, which immediately ensues. I would again impress on the mind of the reader, that these events depend upon the fulfilment of the chronological periods; and that as the "new heaven and new earth," which are created at the second judgment, and at the time of the general resurrection, necessarily synchronise with Daniel's era of blessedness; so must the "new heaven and new earth" be considered as succeeding the "old heaven and old earth," or the tyrannical monarchies of the old dispensation. The times of these monarchies are fixed by the "seven times" of the symbolic image, and by the 1335 years of the Mohammedan Imposture; and unless it can be shown that erroneous data have been assumed, on which these chronological periods have been founded, then must it be maintained that the forty-five years of Daniel are the period of the second judgment; and, commencing in 1873, are attended by the sitting of that judgment, and by the general resurrection, the last hour of which terminates with the "seven times" of the monarchies, and with the 1335 Mohammedan years, in 1917. It may be further observed, that it is a judgment of the "wicked" only; because the righteous rise first, and attend Christ "at his coming." Death, hell, and the sea, and their dead, subsequently stand in judgment.

The Saviour himself, speaking of the signs of his second coming, foretels all these events; and upon that memorable occasion, when he predicted the *treading down* of Jerusalem, and "that the Jews should be led captive into all nations," during *the times of the Gentiles,* obviously refers to the sitting of the second judgment, at which he is to appear as the Judge. "*Heaven and earth,*" or the dispensation of the tyrannical empires, which were the instruments of the captivity and desolation of his people, he declares "*shall pass away,*"—the very token of the second judgment,—"but my words *shall not pass away.*" *Verily* I say unto you, "This generation *shall not pass away* till *all be fulfilled.*" Whatever, therefore, be the

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criticisms upon these extraordinary words, which have long exercised the ingenuity of commentators, it is very certain that the "*heaven and earth*" referred to, are the "*heaven and earth which pass away*" at the second judgment; and it is as clear that the *generation* of men, also noticed, must of necessity continue till the fulfilment of all the other predictions. The inference will necessarily arise, that *this generation* must intend the nation to whom his memorable words were addressed, and whose desolation Christ was then predicting. They have ever since continued in the desolate state predicted, and have been miraculously preserved as a distinct people, "dwelling alone amongst the nations," as has been elsewhere prophesied of them. But as, at the second judgment, a new "heaven and earth" are created, and the future glory of that people after their depression is established by a thousand promises; their kingdom must be the new "heaven and earth," when the Redeemer comes a second time to their salvation. Although it be a highly mysterious subject, that such an event should be connected with the "resurrection of the dead," it is, to my mind, evidently revealed, and it becomes us to adore with humility the sovereignty of Divine grace.

The revelation given to St. John of the "New Jerusalem," or, as I deem it to be, the "renovated kingdom of Israel," will be *reserved* for another chapter; and shall then I hope, be able, to show its immediate connection with the Jewish nation, and "the glory that shall follow."

I conclude the present remarks, therefore, by assigning to the period of the second judgment, the forty-five years of the elongated period of Daniel, reckoning them after the same manner as in former instances, that is,

> From the Hegira to the epoch of blessedness, when the everlasting kingdom shall be confirmed to the people of the saints of the Most High, are to be reckoned 1335 years of the Mohammedan little horn, or 1295 solar years, and 93 days, which end Aug. 1917.

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THE VISION OF THE SEVEN GOLDEN CANDLESTICKS.

In delaying to the present moment a more particular inquiry concerning this important and interesting vision, I have been influenced by the internal evidence of the several addresses of the Redeemer to the churches of his empire. The terms employed demonstrate, I conceive, their connection with the very last period of prophecy, and form a portion of that revelation which has been made concerning the times of the "*Great and holy city, the New Jerusalem*," which subject still remains also to be particularly noticed.

It will be observed that, in all the addresses given to the churches, the Saviour announces himself by those titles which manifest his state of triumph; and he closes every important admonition with some particular connected with the last vision of the holy city, or with the events which immediately precede its establishment. The idea is therefore suggested, that the churches now symbolized by the seven *golden* candlesticks, are, in some way or other, concerned in the times of that city.

It may be proper, before we enter on the discussion of these points, to present before the reader the particulars contained in the several titles, and the subjects of the valedictory promises. St. John is commanded to write to,—

1. Ephesus.—"These things saith he that holdeth the seven stars in his right hand, who walketh *in the midst of the* SEVEN GOLDEN CANDLESTICKS."

2. Smyrna.—"These things saith the first and last, which *was dead,* and is *alive again.*"

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3. Pergamos.—"These things saith he which hath the *sharp sword with two edges.*"

4. Thyatira.—"These things saith the SON OF GOD, who hath *his eyes* like unto *a flame of fire,* and *his feet* are *like fine brass.*"

5. Sardis.—"These things saith he that hath the *seven spirits of God,* and the seven stars."

6. Philadelphia.—"These things saith he that is holy, he that is true, he that hath the KEY OF DAVID, he that openeth and no man shutteth, and shutteth and no man openeth."

7. Laodicea.—"These things saith the Amen, the FAITHFUL AND TRUE witness, the *beginning of the creation of God.*"

By these opening titles to the epistles,—1. Ephesus is connected with him who sits in *the midst of the throne,* in the first vision of the Apocalypse. 2. Smyrna, with the Lamb, as it had been slain. 3. Pergamos, with the sword of the mighty Conqueror. 4. Thyatira, with the fall of Babylon, and the mighty Conqueror; the *eyes* being the symbol of the little horn, and the flame of fire the signal of judgment on the harlot, and on Jezebel. 5. Sardis, with the *seven lamps of fire* before the throne. 6. Philadelphia, with the lion of the tribe of Judah, or mighty Conqueror, when he goeth forth to establish his kingdom. 7. Laodicea, with the same Conqueror, by his title of *faithful and true,* and with the "new creation."

It is remarkable that every one of these epistles directed to be addressed by St. John to the several churches, commences with the words "*I know thy works.*" It is not, indeed, surprising, that he who announces himself in one of the epistles as the SON OF GOD, should declare his knowledge of every thing past, present, and to come; but it is doubtless intended not only as a particular admonition to the churches as to his omniscience, but also as a memento, that he who closes his address with a promise would accomplish it, and sit at the last day to try them, *according to their works.* It is likewise worthy of remark, that each of the epistles closes with an address to

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every individual of the human race. "He that hath an ear, let him hear what THE SPIRIT saith *unto the churches.*" It is obvious, therefore, that these epistles contain truths necessary to be known, and which require to be diligently studied by every man. The general neglect of this portion of prophecy may be deemed chargeable on most men; and the disposition inculcated of considering these prophecies as fulfilled, and as having no connection with the present existing state of the world, has been too prevalent, and deprived the Christian church not only of much information, but lessened their expectation of a more glorious state of the kingdom of Christ upon earth. The addresses must, however, have been given to some churches or states then existing in the world: and to the same states or churches are the promises also made, and must also, I conceive, be fulfilled upon the earth.

These promises, containing the most important and interesting truths, are made to,—

1. Ephesus.—"To him that overcometh will I give to eat of the TREE OF LIFE, which is in *the midst of the Paradise of God.*"

2. Smyrna.—"He that overcometh shall not be hurt of the SECOND DEATH."

3. Pergamos.—"To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone,* and in the stone A NEW NAME written, which no man knoweth, saving him that receiveth it."

4. Thyatira.—"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a ROD OF IRON; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him THE MORNING STAR."

5. Sardis.—"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the BOOK OF LIFE, but I will confess his name before my Father, and before his angels."

6. Philadelphia.—"Him that overcometh will I make *a*

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pillar in the TEMPLE OF MY GOD, and he *shall go no more out;* and I will write upon him *the name of my God,* and the *name of the city of my God,* which is NEW JERUSALEM, which *cometh down from God, out of heaven, from my God;* and I will write upon him *my new name.*"

7. Laodicea.—"To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame, and am set down *with my Father in his throne.*"

The promises now submitted appear to me to indicate some very particular crises in the history of the several churches. It will be observed that every one of them, like the titles in which the great Governor of the churches announces himself, is essentially different from the other, and must contain some special promise to each particular church. Had they been designed to apply indiscriminately to the individuals of these several churches, who continued faithful to the end, no reason can possibly be assigned why a member of the church of Philadelphia, for instance, should be said to differ in his blessings from the members of any other church; or that the promises should abound to him more than to a member of the church of Sardis, or of Ephesus. Locality, as it respects a profession of the faith as it is in Jesus, can scarcely enter the Divine mind; yet must this inference be drawn, if the promises be supposed to apply to the individuals of these several churches. That the Jews have, in all ages, been distinguished by the Almighty is certain; for "to them pertaineth," and still belong, "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers; and of whom, as concerning the flesh, is Christ, who is over all, God blessed for ever, Amen." And that to them will be continued these distinguished privileges, is, in my opinion, a question settled beyond all doubt.

There is more, undoubtedly, contained in this remarkable prophetic history of the churches, than meets the eye; and a diligent inquiry, and compliance with the Divine command, "He that heareth, let him hear what

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the Spirit saith unto the churches," may serve, in some measure, to develope the mystery. In considering these promises, it will be found that—

1. Ephesus is connected with the New Jerusalem, by the *tree of life.*

2. Smyrna, with the second judgment, by the *second death.*

3. Pergamos, with the mighty Conqueror, by the *new name.*

4. Thyatira, with the mighty Conqueror, by the *rod of iron,* and with the bridegroom, by the *morning star.*

5. Sardis, with the second judgment, by the *book of life.*

6. Philadelphia, with the TEMPLE *of the holy city,* and the *New Jerusalem,* and with the mighty Conqueror, by *the new name;* and,

7. Laodicea, with the second judgment, by *the throne of God* and by the *new creation.*

It is obvious that some very remarkable distinction obtains in the history of the church of Philadelphia. The promises to that church abound far beyond those of any other of the churches named, and must imply some special privilege and distinction. To Philadelphia is it promised that he that overcometh should be a PILLAR in the temple of God, and go no more out; should have the name of God, the name of the city of God, and the *new name* of the Governor of the churches, written upon him. We have seen, in the course of this discussion, that one nation is to be particularly favoured in the future day; perhaps a further inquiry may confirm the view then taken. Undoubtedly, I think, these churches must be considered as still in existence; every promise is connected with some one proceeding of the future day: but some of the churches named, as Ephesus, Sardis, and Laodicea, if these names are to be taken literally as of those cities, are wholly extinct; yet are these promises made to them as churches, as well as the threatenings, and therefore bear evidence of times yet to come. The whole volume of the revelation

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of St. John is addressed to them, and not the epistles only; and they are evidently concerned in all the succeeding visions; or why, it may be asked, should the Apocalypse have been so addressed? It implies they must have had an interest in every succeeding scene, when the Redeemer, at the close of the Revelation, declares, "I, Jesus, have sent mine angel to testify unto you *these things in the churches*," xxii. 16. Doubtless there were many churches then existing equally precious in the eye of the Saviour, as the seven which are named. Unless these churches are to be considered as symbolical, it is not probable that Jerusalem would have been omitted, nor the churches which Paul planted. The only reason which appears to me reasonable to be assigned, if the seven churches only were considered, is, that the seven churches have been supposed to consist, in former times, of Hellenistic Jews, and that the beloved Apostle, St. John, was their chief pastor; to whom, therefore, he might, in the first instance, be expected to deliver his sublime communications. There is, however, evidence to believe that a more extensive bearing may be given to the prophetical terms; and, as Christ himself speaks of it as "*the* MYSTERY *of the seven golden candlesticks*, which are the seven *churches*," i. 20; and as it may be proved that a *candlestick* does not signify a particular, but a national church; so will it, I think, be found, that these "seven *golden* candlesticks" do not denote seven particular, but "*seven national churches*;" and that the promises concern the future empire of Israel.

I do not, indeed, doubt that the condition of these particular churches will discover to the diligent student all the traits necessary to trace the history of the national churches, were they examined at the present, or at any other time. Evidence, I think, abounds to prove that every symbol, and, I might almost say, every word, carries with it the trace of the Divine mind; and, were it necessary to be minute, such a wonderful adaptation of terms to what I conceive is intended by the prophecies of truth, that it appears, to my mind, marvellous. I will suggest an

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instance, which may, I think, be pursued with advantage in connection with this very subject. Few persons will doubt, that when it is said of Israel, by the Lord of hosts, "*He shall grow* as the LILY," that special favour to that peculiar people is intended; and that, as the colour of the lily is *white*, so Israel shall be deemed righteous in the sight of God; nor can it be forgotten, that *white* is the distinguishing colour of the last universal kingdom. I will suppose therefore, for instance, that the church of Philadelphia, to which church such special and exuberant promises are made, symbolizes Israel; and that it does so will, I think, further appear, of which indeed some intimations have been already given. It is said of that church, that she "*shall be a* PILLAR *in the temple of my God.*" The temple of the holy city, the NEW JERUSALEM, with which the promise is connected, is evidently in the centre of that city; and, admitting that the other churches constitute a part of that holy city, still Philadelphia would be their centre. Now the lily most remarkably defines such a circumstance; and, in the choice of such an emblem, I cannot but conceive that infinite wisdom has been displayed; for the epithet of GOLDEN, applied to the candlesticks, proves to my mind that they are all churches, designed to form part of that future empire, so clearly predicted, of Israel.

"The lily" is said to be "one of the principal flowers. The flower consists of six leaves, formed into the shape of a bell. The pistil is *in the centre of the flower*, and becomes an *oblong* and *three-cornered* fruit, containing two rows of seed. The root is of a bulbous form. Lilies are very high flowers, and many spring from one root. They are no less *fragrant, comely,* and *medicinal.*" To my mind there is something remarkable in this description, especially as we know, that when Christ is "King in Israel," that nation is denoted by *the lily*. The centre pistil may be compared to Philadelphia, as a pillar in the temple of God; the six leaves, to the six surrounding churches, all springing from one root and one stalk. It has also an oblong and three-

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cornered fruit, containing the seed, and in the last day Israel is to be joined with Assyria and Egypt, "even a blessing in the midst of the land:" and its bulbous root, whence the flower springs, seems to denote the earth on which the empire of "the lily" is to be established. Probably something of the kind is also alluded to by Christ, in his reference to the lily, when he declared that "Solomon in all his glory was not arrayed like one of these:" and it is certain, I conceive, that the kingdom of Solomon, however glorious and splendid it may have been, will bear no comparison with the future kingdom of the Lily. "He shall cast forth his roots as Lebanon," is a symbol of an exactly similar nature. Lebanon is a forest of beautiful cedars; and a tree is the symbol of a preacher of righteousness. Of Israel is it said, "Ye are a chosen generation, a royal priesthood."—"But ye shall be named the priests of the Lord; men shall call you the ministers of our God;"—"all that see them shall acknowledge them that they are the seed which the Lord hath blessed." There is the same reference to the temple in this prophecy as in that of the church of Philadelphia; as priests without a temple could hardly fulfil the duties of their office. The tyrannical kingdoms are equally well defined by the *scorpions of the earth;* its natural description answering to the character of the seven heads of the dragonic empire. I mention these circumstances to show how highly figurative are all the symbols employed by Infinite Wisdom, and yet how wonderfully adapted to the things signified. We are to expect, therefore, in every revelation given to us of future events, that much instruction is concealed in these figures, and is therefore to be diligently sought out by the inquiring mind, and, though mysterious, is not to be lightly rejected.

When the glorious Existence presents himself to the attention of the apostle, he is seen walking in the midst of the *seven golden candlesticks,*—the supposed symbols of the churches of the seven proconsular cities of Asia, under the pastoral care of St. John. The threatened judgments, so far as the particular churches are concerned, have now been

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fulfilled: but satisfactorily as these prophecies have been verified in the experience of those seven churches, the present state of which, travellers have recorded, and shown to be in exact conformity to the Divine Word, and is perhaps confirmed by none more than by the powerful pen of the infidel Gibbon; yet will a close examination of the Revelation leave much doubt on the mind, whether that be the whole of the history of the seven churches which the Holy Being intended. Whoever considers the enigmatical nature of the whole book of the Apocalypse, or has been accustomed to look for a hidden meaning in the symbolic language of the other parts of the Sacred Volume, will, I think, unquestionably decide, that the vision of the seven golden candlesticks is another series of symbols describing the state of the church universal; equally with the visions of the seals or trumpets, which however refer more particularly to the tyrannical empires. This will be more apparent by the view already taken of the first scenery in heaven, which evidently denotes the glory and triumph of the Redeemer, when seen in the midst of the throne in his quiescent state, after the toils of his warfare with the principalities and empires of the world.

SEVEN GOLDEN CANDLESTICKS.

This vision of the seven golden candlesticks does not however represent the history of the state of the church, as succeeding each other, stage by stage, as the seals and trumpets successively follow each other. Its testimony concerns the churches of the seven kingdoms, as they existed in the eye of prophecy, and as they will be found in the after-age, as component parts of the triple division of the universal empire erected on the ruins of the anti-christian monarchies; succinctly, however, relating their several states from the first period of the vision. It has been seen, from the examination of Rev. xvi. 19, in the prophetical statement of the earthquake accompanying the battle of Armageddon, that a tripartite division of the GREAT CITY takes place; and, comparing this portion of prophecy

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with the eleventh chapter of Isaiah, it is manifest that this triple division is composed of seven parts or parcels: viz. 1. Rome and Macedonia, Egypt, Judah, and Assyria; 2. Medo-Persia; and 3. Babylon. This tripartite division is singularly referred to (as I imagine) by our Lord himself, in his parable of the kingdom of heaven; though hitherto I think it has remained a mystery. "The kingdom of heaven is like unto *leaven*, which a woman took and hid in *three measures of meal* till the whole was leavened," Matt. xiii. 33. Considering the whole bearing of the question, and that the kingdoms of the earth will be divided, as represented under the fifth monarchy, I may be permitted to suggest that this parable does actually refer to the exertions of the Bible Society, which is incessant in circulating the word of God, that all the earth may become wise unto salvation, and the inhabitants thereof bow before him who is to be King in Zion.

Over the first of these three divisions it appears that a little child will be placed, who shall lead them; and as to the two last, which may be considered in conjunction with "the hole of the asp," and "the cockatrice den," as the seats of the Mohammedan imposture, they will be so harmless, that a *sucking child* shall play over the hole of the asp, and a *weaned child* put his hand over the cockatrice den. These expressions may be compared advantageously with the celebrated prophecy of Isaiah ix. 6, 7, which is to be fulfilled when the tremendous conflict described in the preceding chapter, which is to be with "burning and fuel of fire," the grand characteristic of the last eventful struggle, shall have taken place. This event, it is said, is not to be as the former, with "garments rolled in blood," the absolute symbol of the battle of Armageddon, the blood of which is to reach to the horse-bridles; and refers therefore to the last crisis. There cannot, I am persuaded, exist a doubt that the triumph of the "CHILD" of the eleventh chapter is the event referred to by Isaiah in this sublime prophecy: "*For unto* US (the prophecy is addressed to the Jews) *a child* is born, unto us *a* SON is

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given: and the government shall be on his shoulder; and his name shall be called *Wonderful, Counsellor, the* MIGHTY GOD, the EVERLASTING FATHER, or *the Father of the eternal Age,* the PRINCE OF PEACE. Of the increase of *his government and peace* there shall BE NO END, upon the throne of David, to order it and to establish it with judgment and with justice *for ever.* The zeal of the Lord of hosts will perform this," *Isai.* ix. 6, 7. When, therefore, that empire is once established, which does undoubtedly commence at the battle of Armageddon, or the judgment of the Roman beast of Daniel, it will endure *for ever. It is an eternal age;* and the kingdom is predicted by the seven churches.

I am not, indeed, sufficiently versed in the ecclesiastical history of some of those states which are to compose this last empire, as to say what has taken place since the days of the apostle, or to point out in what respects it would confirm the prophecy; nor am I well aware, as the information is yet small on that subject, what may be the present condition of the Christian Church in Babylon or Assyria; but there doubtless still exists, and always has existed, a church in each of those countries, either of the Greek, Coptic, Catholic, or Armenian persuasions, although they may have continued in a very low and degraded condition. By the efforts, however, now making to circulate the Scriptures among them, we shall soon acquire more certain knowledge, both of their present degree of spirituality of mind, and of the past history of their sufferings. There is, indeed, such strong internal evidence of the characters given of some of the seven churches or golden candlesticks, that it may be said they fulfil in every respect the history of the states to which they refer. Nor can I doubt that the vision of the seven golden candlesticks is symbolical of the churches of the seven states, previously mentioned as composing the tripartite empire of the Redeemer. The suggestion now offered will, I trust, be confirmed; and the basis be laid for a further and more complete history in illustration of the prophecy.

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I would yet observe that the evidence is complete, as it respects the history of these seven *golden candlesticks* reaching to the end of time. The very terms in which the messages were to be delivered to the angels of those churches, indicate their preciousness in the eye of the Redeemer; and that, though encompassed with many infirmities, and building their wood, hay, and stubble, on the foundation of the everlasting temple; yet are they dear to the benevolent heart of the Saviour, and constantly present to his mind. Admitting, then, that they are still objects of his attention, it is not to be supposed that they will be lost sight of amidst the bustle and confusion attendant on the overthrow of his tyrannical adversaries. On the contrary, every blessing pronounced, or promise made, reaches to the very end of time; the characters of which are expressed in such terms, that there can be no possible mistake of the several states, and will undoubtedly be fully verified in their experience.

In fixing the position of the states which are symbolised by the churches, I am necessarily led by the symbolical terms of the history of the seven candlesticks, and by the order which they occupy in the prophecy. For instance, the term "iron," I consider to be peculiarly applicable to the church of Christ existing in the Roman kingdom: but other internal marks decide that the prophecy of the church of Thyatira relates particularly to that kingdom. Hence I conclude that, as the fourth empire, predicted in the vision of the image, in the vision of the palmy tree, and in the vision of the beasts, is the Roman, and stands the fourth in the inspired interpretation of Daniel; the mention of the word "iron," together with the other internal marks, render it the fourth in the order of this revelation: and hence I think we may arrive at the conclusion, that the other three churches of the preceding several states must be taken in their natural order as they previously existed, commencing with Babylon. The other states are, Assyria, Israel, and Egypt, as before suggested.

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As they present themselves to attention, I purpose offering such remarks as have occurred to me, leaving the reader perfectly at liberty to reject or approve the observations which may be made. All that I would request is, that he will give them a patient examination, and not hastily lay aside the volume, because of any disagreement with the opinions he may have previously formed.

The churches enumerated in the Apocalypse are, 1. Ephesus; 2. Smyrna; 3. Pergamos; 4. Thyatira; 5. Sardis; 6. Philadelphia; 7. Laodicea. The churches of the seven nations, as predicted, will stand in corresponding order thus: first, those of the first four empires considered in their natural and original boundaries, independantly of accessions from tyrannical invasion; and the others, as predicted, *Isa.* xix. 24. Israel being the third; but "*as a blessing* IN THE MIDST *of the land,*" and the highway being made through her from Egypt to Assyria, and from Assyria to Egypt; and will stand thus: 1. Babylon; 2. Medo-Persia; 3. Macedonia; 4. Rome; 5. Assyria; 6. Israel; 7. Egypt.

FIRST GOLDEN CANDLESTICK.

Ephesus—Babylon.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him

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hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 1—7.

It is almost unnecessary to transcribe the prophecy concerning this church as typical of Babylon. Little or nothing is known of the professors of Christianity who inhabit that region. That a church did exist in that state, the New Testament certifies, and is ranked by St. Peter amongst those of the Jews which were scattered throughout Asia, *being "elected together with them."*

Some commentators have decided that no such church existed, and that Rome, from its mystical character of Babylon, was intended: but it is obvious that St. Peter does not use symbolical language on this occasion, which is in fact only employed where prophecy is concerned, and the name of the church is therefore to be retained as existing then at Babylon; and that it still exists, is as little to be questioned. Considering the seven cities of Asia as types of the seven states which are to compose the latter-day kingdom, it may not be uninteresting to give the narrative of Gibbon, as it concerns Ephesus, the type of Babylon; and the reader will admit just as much as he may feel inclined, considering the past or *present* state of the seven churches as typical or not of the past or *present* condition of the churches of the seven states. Respecting the churches in general, he observes: "The captivity or ruin of the seven churches of Asia was consummated by the Ottomans, A.D. 1312; and the barbarous lords of Ionia and Attica still trample on the monuments of classic and Christian antiquity." Respecting Ephesus, he continues: "In the loss of Ephesus, the Christians deplored the extinction of the first candlestick of the Revelations. The desolation is complete, and the temple of Diana or the church of Ephesus will equally elude the search of the traveller." Now I believe the Divine record; and whether the prophecy respects the church of Ephesus, or that of the state of Babylon, the promise is consolatory, and creates assurance that it will not fail. But it is unfortunate, that the class of tra-

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vellers usually engaged in such expeditions are not in general qualified, either by their disposition or curiosity, to ascertain the state of Christianity in foreign parts. The Bible Society will, I doubt not, in a few years, discover the truth, and Babylon may yet rank as a Christian church.

In the mean time, our attention may well be directed to the opening of the message, and the valedictory promise. The opening message is: "These things saith he that hath the seven stars *in his right hand,* and *walketh in the midst of the seven golden candlesticks.*" It contains a promise of protection to the church of Ephesus, and symbolically to Babylon: he has the stars in his right hand, and walks in *the midst* of the seven golden candlesticks. To hold in the hand, it has been before remarked, implies possession; and his walking in the midst of the seven golden candlesticks, equally denotes his constant presence and attentive care. To Babylon, it has been remarked, in the explanation of the symbolic tree, there seems to belong a special promise of future favour; and, considering this address to Ephesus as typical of Babylon, there seems to be the same promise contained in the title assumed on the occasion. The closing benediction imports the like consolation: "To him that overcometh will I give to eat of the TREE OF LIFE which is *in the midst of the paradise of God.*" Considering the prophecy, that "the lion shall eat straw like the ox," not only does it denote its naturally pacific and useful qualities, but points to a state of things essentially different from the tyranny of the first kingdom, and to the acknowledgment that "the heavens do rule." But this promise is immediately connected with the period of the Bride's and the Lamb's kingdom; for it is in the midst of the celestial city that the tree of Paradise is to be planted, and bear all manner of fruits for the healing of the nations. If Israel, extending its empire to the Euphrates, according to the original promise, be fulfilled, then does it come in contact with the Babylonian kingdom, and will be easily accessible to the people of that realm. To be permitted to eat of the tree of life, and to be allowed to enter and

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advance to the very centre of the celestial city, implies peculiar favour and nearness of access.

According to the historian, Ephesus is completely destroyed; yet does the prophecy reach to the end of the times: the consequence follows, that the prophecy does not so much respect the church of Ephesus as the state of Babylon, which it may be supposed to typify. It cannot be believed that the terms of the prophecy admit of a total annihilation; but if Ephesus only were concerned, the promise would necessarily be broken. Though the city of Babylon itself may well compare with the city of Ephesus as it now is; yet the region it governed, rather than the city, is the object of prophecy; and Bagdad still flourishes, which was founded on its ruins, and is still inhabited by Christians as well as Mohammedans. Modern travellers confirm the testimony of Gibbon, and assert the city of Ephesus to be now wholly desolate. The promise is however certain, and will undoubtedly, I think, be verified in the kingdom and church of Babylon, though Ephesus be blotted from the list of cities.

SECOND GOLDEN CANDLESTICK.

Smyrna—Medo-Persia.

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

That many Christians are to be found in Medo-Persia, late accounts have sufficiently testified; and that a dispo-

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sition exists even amongst Mohammedans to receive the Bible at the hands of Christians; which, as it respects that body, is rather surprising, but is no less certain. The immortal Martyn has left a record behind him, and sown the seed, which, it is to be hoped, may one day spring up and become a fruitful tree. Originally, Armenia belonged to ancient Persia, and may again return to it. A large body of Christians exist there, and devote more of their substance in support of the cause of Christ, according to their view of the subject, than most other people. Smyrna, the symbol of Medo-Persia, is still a flourishing place. In this respect the prophecy may well apply, because the possession of riches is apt to engender spiritual sloth and indolence, "He gave them meat at their desire, but sent leanness into their soul." Gibbon observes: "The populousness of Smyrna is supported by the foreign trade of the Franks and Armenians." Such is described as being the present state of Smyrna, and is doubtless predictive of the church of Medo-Persia. To this state the opening address well applies: "These things saith the first and the last, which *was dead,* and *is alive again.*" It contains animating expectations of future blessings, though they were dead, that they shall again live. "I know thy works, and tribulation, and poverty (but thou art rich)." The Christians of Smyrna are rich, if money only were concerned, but they are in constant peril of their lives, and consequently are in a state of tribulation. Nor have they only the form of religion; but it is believed there are many excellent persons amongst them, and great attention is paid to the instruction of the young; but the riches referred to are the future times of prosperity, when the perils and affliction, arising from the tyrannical yoke of Mohammedism, are passed by and forgotten. The riches are, therefore, in reserve, and at present they are rich only in promises: the same may be said of the Christians of Medo-Persia. "And I know the blasphemy of them which say *they are Jews,* and *are not,* but are of *the synagogue of Satan.*" Of the inhabitants of Smyrna the great body are Moham-

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medans, and call themselves the *True Believers,* but are not, but are *of the synagogue of Satan;* and wherever this last word occurs in prophecy, I think it unquestionable that it strictly denotes Mohammedism; and that religion is professedly founded on the principles of Judaism and the prediction of Moses.

It is probable that many of the professed Christians are also lukewarm in their religion; or, if it intend the Jews literally, that they endeavour to reconcile the abominable religion of the impostor with their own creed, for the sake of worldly gain; and may be thus denounced: and in Persia particularly, a great body of Jews have apostatised from their faith, for the robes of honour which are given them in that Mohammedan state, as a reward for their treachery. It is true, as it respects the Medo-Persian territory, the population being Mohammedan, and the Christians there but half-hearted in their religious profession. The next clause, however, which is connected with the promise, clearly predicts, I think, a future trial of *ten days,* days for years, and it is given as a warning to the faithful. It is a singular circumstance that the Persians compute by a different era than the Turkish Mohammedans do, "The era of Yezdegerd;" which commences ten years later than the Hegira, in the year 632, deriving its origin from the Saracenic conquest of Persia. Admitting that the Mohammedan empire of Turkey should fall, as supposed, in 1844, that event would doubtless create troubles in Persia, and excite an hostile spirit against the Jews and Christians, as considering that empire also to be in danger from the causes which may occur in Turkey; and most probably would these people be persecuted during the ten years following such an event. One material circumstance is, however, included in the closing farewell: "Be thou faithful unto death, and I will give thee A CROWN OF LIFE. He that overcometh shall not be hurt of the *second death.*" The second death clearly relates to the time of *the second judgment,* which synchronises with Daniel's second event,

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" the taking away of the abomination which maketh desolate;" which is a judgment to fall upon the three beasts, whose lives are spared when the Roman beast is judged. The Medo-Persian beast is one of those reserved for judgment, and is enumerated amongst the multitude who come up to the conflict of Gog and Magog, which precedes the second judgment: but it is not to be supposed that the church existing in that state are of the party. It is their time of triumph, and the judgment on that occasion, will convince every unbeliever of the existence of the true God, and be the final rooting out of idolatrous and blasphemous sentiments. This promise, however, refers to the last period, and shows that the church, whether the prophecy be considered as relating to Smyrna or Medo-Persia, or to both of them, is to exist at that time. It is a promise of eventual peace and harmony, and a prophecy of its continuance: " The cow and the bear shall feed; their young ones shall lie down together," *Isai.* xi.: and this is undoubtedly spoken of the time when the " crown of life " is given to the church of Medo-Persia; which, like Babylon, is probably to exist in the future day as a kingdom by itself, to which the " crown of life " seems specially to apply, and is to be given at the second judgment of St. John, and not before.

THIRD GOLDEN CANDLESTICK.

Pergamos—Macedonia.

" And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even *where Satan's seat is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, *where Satan dwelleth.* But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacri-

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ficed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." *Rev.* ii. 12—17.

"*The God of Mahomet,*" says Gibbon, "*is invoked in the moschs of Pergamos.*" This may be a true picture: so he is also in the region of Macedonia. Still there are many Christians in that country who are struggling for their liberties and their religion. Bible Societies are forming in various directions, and are encouraged—yet "they dwell where SATAN'S SEAT is;" nor is it probable that the Turks will lose their hold, till the waters of the great river Euphrates are dried up: and that will certainly not take place without a desperate struggle. It is the seat or strong hold of Satan. This is a very strong testimony, not only of the symbolical character of the church of Pergamos, but a direct and positive testimony in favour of the justness of the exposition. We have shown that the dragon represents the Turkish empire, and that HELL is the character of the spiritual follower of Rome. Where, then, can the seat or throne of Mohammedism be placed so fitly as in the capital of the empire? It predicts the exact situation of Constantinople, supposing Pergamos to symbolize Macedonia. Standing on the margin of the Bosphorus, it is within the line of the regions of the third beast, or the Macedonian kingdom. In this place dwell also a vast body of Greeks professing the Christian religion, under circumstances of deep depression and reiterated calamity; and they are still compelled to pay the capitation-tax for permission to wear their heads for that year. What a painful and barbarous situation!!! There is, I think, not only evidence in these prophecies which decide the continuance of these symbolic churches to the end of time; but, from the

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tokens of the Saviour, I am very strongly inclined to imagine, that every event referred to relates to the last times, shortly before the last decisive judgments take place; and that these prophecies may be considered as describing the seven states of his kingdom, when the Saviour is about to appear to judgment. Pergamos, I conceive, unless it be considered symbolical, has no particular right to the title of "Satan's throne," but which might be justly applied to Rome or Constantinople, as the seats of imperial power; but, if I am right in supposing Mohammedism to be peculiarly intended by the appellation of Satan, who was certainly the leader of that abomination under his characters of "Abaddon" and "Apollyon," then is Constantinople his present chief seat or throne. Such an interpretation would have another effect: it would decide the point, that the prophecy refers to a time subsequent to the rise of Mohammedism, and consequently determine also the symbolical nature of the prophecy. Another question would also arise: Who, then, is Antipas, the faithful martyr of Christ? Of such a martyr, so named, up to the present time, ecclesiastical history is silent; but the name is probably symbolical, and may be interpreted that he died *for all*, or for the cause of Christ, or in maintaining the cause of the Greek or Macedonian church. The prediction has probably been recently fulfilled in the diabolical murder of the Greek Patriarch, and his faithful bishops, by the detestable Turkish Mohammedans. Whatever be the event, it is predicted as taking place in Pergamos, or the symbolical seat or throne of Satan, viz. Constantinople; and there did these faithful bishops suffer. But even in the day spoken of, the Christians of Pergamos were not to be terrified into submission, or to deny the name of Christ; nor have the Greeks abandoned the cause, or denied the faith, notwithstanding those dire calamities which they have been called to endure. One thing is evident, that the words require no particular ingenuity to apply them to these events which have so lately transpired; and the interpretation is founded on those principles which have been previously as-

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serted, and on bases which the Scriptures have assumed as the marks of Mohammedism, and are not framed for the purpose.

They are called upon to "repent, or else I will come unto thee quickly," saith the Lord. Such is probably the condition in which the Greeks are at this very moment placed. He is now contending with them with fire and sword, "and will fight against them with the sword of his mouth." This sword is the word of God; and the prophecy is actually fulfilling in this respect. "These things saith he which hath the sharp sword with *two edges*." This title is not assumed without some very particular intention; and, as it respects Macedonia, other symbols proving that that kingdom is destined in Providence to be an instrument of avenging his cause, the title seems to import that Macedon will execute the judgment according to the word of God. For the threatening is against transgressors; and the Nicolaitanes and followers of Balaam are the guilty parties, and of these they are first to be purified.

Who these Nicolaitanes and these followers of Balaam are, will be subjects worthy of some inquiry. I cannot doubt that, wherever the words "fornication" and "idolatry" occur, in any part of the Apocalypse, that the Papal power, strictly speaking, and no other, is denoted; and these practices are adopted spiritually by the church of Rome to seduce the faithful, as Balaam did literally to corrupt the children of Israel. It is certain that many of the provinces of the Macedonian or Greek states abound with Catholics, those especially which border on Austria; and there also the Pope of Rome first asserted the impious tenet of his "infallibility." Perhaps a future alliance of the Greek and Roman churches, as it existed in former times, is predicted, which the Holy Spirit here condemns; and I have heard it asserted, that the present head of the bestial empire has been seen with the bishops of the Roman and the patriarchs of the Greek church lately assembled around him. It is remarkable also, that the Papal harlot of the seventeenth chapter is described at the

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time of judgment in those colours, which, as I conceive, distinguish the church of Macedonia as well as that of Rome; that is, by the *purple* as well as by the *scarlet;* for I do not doubt that the curious girdle and robes of the Jewish high-priest were as typical of the churches of the four kingdoms as the image of Daniel is of the four empires. Little is known concerning the Nicolaitanes, in what sense, as it concerned the church of Pergamos, the prophecy can have been fulfilled; but it is known that the leading doctrines of these heretics consisted in a denial of the tenets of the humanity of Christ, or that he suffered in the flesh. Now these are the tenets of all Mohammedans; and to me it appears that, when the church of Pergamos, or of Macedonia, is called upon to repent, they are to purge themselves of the Papal adherents, and of the abominable Mohammedans; which last the Governor of the churches more especially declares that *he hates.*

Macedon is singularly placed, between Turkey on the one hand, and Austria and Russia, which surround it, on the other; one struggling to retain the hold, and inflicting vengeance; the others, laying wait to seize the spoil. The pretensions of Russia, in particular, to the states of Greece, are well known, not only as they respect their present projects, but past attempts; it having been the policy of the empress Catharine to place her grandson Constantine on the throne of the States. It has been also observed by a skilful and penetrating politician, that though her plans are now deposited in the archives, the policy of Russia will never rest till the projects contemplated have been put in execution. Her interference, however, may be in favour of the Greeks; the two-edged sword referring only to the right and left of Macedon; but Russia may be considered in the rear, and perhaps as assisting in the use of the weapon. As we approach the grand exit of the times, her policy may be expected to take a more decided character. The king of the North is certainly one of those, whoever he may be, who stands predicted to accomplish the overthrow of the dragon, and drive the existing ruler

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of the Turkish empire to his ancient boundaries. His strength shall be wasted, and his waters dried up. Greece wants, at the present time, but the sinews of war to accomplish her high purpose, and with such aid would be invincible.

St. John was in the isle of Patmos when he saw the vision, and within the borders of the third empire: the Saviour's feet are also described "like unto fine brass," and they seem to denote that he stood on Macedonian ground; and the words *fine brass* appear to predict a time when the kingdom is not Pagan, as it originally existed, but Christian, as it now is, or will be. Now it is remarkable, that from this spot, with his right hand towards Europe and his left towards Asia, the Mediterranean would stretch out directly before him; and one side of the blade of the sword would turn towards Europe on the right, and Asia on the left; probably denoting the execution of justice on his enemies, *death* and *hell,* inhabiting respectively those regions. That such is intended, seems to me confirmed by the vision of Daniel, when the angel lifted up both his *right hand* and *his left,* and swore by the living God that the mystery should be accomplished when the time, times, and a half, ceased to be; meaning by this action that both divisions of the empire were to be affected by his oath. Equally remarkable is the action of the angel of the Apocalypse, who lifted up his *right hand* only, and informed the prophet that he had yet to prophesy respecting other peoples, and nations, and tongues. What he then said affected only the Western Empire situated on his right; and that judgment evidently first commences. It should, however, be noticed, that when he descended from heaven, he planted his *right foot* on the sea, or the Western Empire, and *his left* on the earth, or the Eastern Empire: and hence also would the allusion of the two-edged sword be kept up.

The very same inference may be drawn from a view of the city of the New Jerusalem. It is large and square, and has a river running through the midst of it. We have seen, that the universal empire of Christ, or the earth,

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which is to be delivered to him for his dominion, consists of the whole empire, embracing all its parts in the triple division. It is singular, that if St. John could have taken a bird's eye view of this empire, or have examined it on a geographical scale, it would have had somewhat the effect on the mind as the description of the New Jerusalem, and be found in its measurement to correspond in a great degree with the magnitude of that wonderful city. Jerusalem is certainly described as the " throne of the Lord," as Constantinople is also as " the throne of Satan;" but from Jerusalem may the Mediterranean be said to take its rise, as proceeding from that throne. So does the river of the New Jerusalem, " from the throne of God and the Lamb." Is it to be believed that such symbols are given for any other purpose than to convince us of the knowledge of the Almighty, as to future events, and to manifest to us the superintendance of his Providence in the affairs of men. He assumes the title of " He that hath the sharp sword with two edges," and he stands ready to execute justice. He will infallibly do so, and possibly make use of the Greek nation as an instrument in his hand. It is situate north-west of Judea, which is the grand object of prophecy, and almost at home. Connecting the *feet of fine brass* with the *sword of two edges*, there is something which strikes the mind with a great degree of probability; and particularly does it prove, by the symbolic " feet of brass " being mentioned in the attributes of the Saviour, that there is something in the symbol connected with the region of Macedonia, and probably that he designs to use that kingdom as a mean by which he will trample on the nations. Modern travellers, Messrs. Parsons and Fiske, Christians of no mean name, speaking of the present state of the city of Pergamos, say: " Nine or ten minarets (mosques) speak the power of the false prophet." It may be said, also, of Macedonia, including Greece, which is held in slavish subjection by the impostor up nearly to the present time; but there is also hope concerning it. The church will doubtless be safe in the midst of every trouble. Such

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is the promise: "To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone *a new name written which no man knoweth saving he that receiveth it.*" But is this the language of the last day? It is the very mark of the Saviour himself; for, when he goeth forth to victory, "*he had a name written which no man knew but he himself;*" and Macedonia is also found in the last day under the government of the little child, and will share in his immortal honours. "And the LEOPARD shall lie down with *the kid:* and the calf, and the young lion, and the fatling together; and a little child shall lead them."

In the discussion which has arisen concerning the region of Macedonia, I have suggested it as probable, from the symbolic marks of the vision, that the Greeks may be intended as instruments in the hand of Providence to accomplish its sovereign purposes, for which its situation is well adapted. I speak not of the present probability of success, nor desire to be warped on either side by present appearances: it is from the internal marks of the prophecy on which hitherto every observation has been founded; and to this rule I would strictly adhere.

In transcribing, however, the prophecy, suggestions have presented themselves to my mind, which I submit to the attention of the reader, and leave him to judge respecting their truth or probability. From the consideration of Psalm cvii., it has, I think, been proved, that besides the battle of "Armageddon," and the conflict with "Gog and Magog," two other deliverances are celebrated: one from the "*shadow of death,*" and the other from "*the gates of brass, and the bars of iron.*" In the application of these symbolic expressions, it has been considered that the Western Empire is denoted on the one hand, by the shadow of death; and the Eastern on the other, by the latter of these symbolic expressions.

It is certain that, in the last day, some deliverer, specially appointed by God, will arise to desolate the enemies of the people of Israel. The prophecy of Isaiah, chap.

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xlv., is, I am persuaded, equally symbolical with all other parts of his celebrated predictions; and, I doubt not, that it still refers to some event yet to take place. Although Cyrus was raised up to destroy Babylon, and restore the Jewish nation, it was, evidently, but a figure of the latter-day deliverance. This appears to me certain, from the use of expressions which certainly were not then fulfilled; when, in the most emphatic language, the prophet exclaims, "Drop down, ye heavens, from above, and let the skies pour down righteousness." If this prophecy be figurative of other events, besides the deliverance from Babylon, then must Isaiah have referred to the same event as David; and, in a symbolical sense, the "gates of *brass* and bars of *iron*" could not have existed, being of a date subsequent to the times of Cyrus. Yet is Cyrus the future deliverer, whose deeds are to effect the fear of the Lord "from the rising of the sun and from the west," and who is raised up in behalf of Jacob, the servant of God, and Israel his elect, "to break in pieces the gates of brass, and cut in sunder the bars of iron." Some future Cyrus is, therefore, to my mind, clearly predicted; the same as the "BREAKER" of Micah, who is to go before Jacob when assembled, and Israel when gathered; who are to be put together as the sheep of Bozrah, as the flock in the midst of the fold. "Their King is to pass before them, and the Lord on the head of them," clearly predicting the same events as attend the great day of Jezreel.

In examining the promise made to the church of Macedonia, it has occurred to me that to that state is reserved the distinguished honour of effecting the two deliverances previously mentioned. It certainly cannot be applicable to the church of the city of Pergamos; but, in what respects it may affect the states of Greece, is an inquiry of no small moment. The promise runs thus: "To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone;* and in the stone, a new name written which no man knoweth, saving he that receiveth it," chap. ii. 17. It is obvious that some very important

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and distinguished privilege is conferred; since, at the time that the Mighty Conqueror goeth forth to victory, it is said, and which appears to have been inscribed on his vesture and on his thigh, "that he had a name written which no man knew but he himself," xix. 12. I consider it certain, that it is on behalf of the Jewish people that he goes forth; and, not less so, that it is to establish his own kingdom, yet to that people is the assurance given by Isaiah: "I have engraven thee on the palms of mine hands." This, then, appears to be the new name, or the name of his *new kingdom*, which is written in the *white* stone.

The colour of the stone agrees also perfectly with the habiliments of the bride, which is "fine linen, pure and *white;*" and with the robes given to the twelve tribes who are sealed, and with the immense multitude collected *from* all nations which surround the throne, who have washed their robes, and made them *white* in the blood of the Lamb. There is still another mark which identifies the symbol, and proves it to relate to the establishment of his kingdom: it is a *white* STONE, which is given to the states of Macedonia or Greece. This "stone" I conceive to be clearly symbolical of the kingdom before referred to, and to be identified with "the stone cut out of the mountain (of stone) without hands, which became a great mountain, and filled the whole earth," as predicted by Daniel. This stone, it is observed, smote the image on his feet, or the Roman Empire in its two divisions, the iron and the clay, and brake them in pieces. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor, and *the wind* carried them away, that no place was found for them." What I would observe upon this point is, that the *white stone* represents *the kingdom of Israel,* and is the stone seen in vision by Daniel, which is given into the hand of those of the church or state of the Macedonian kingdom who are to overcome; and having eaten of the hidden manna, are strengthened for the work, and prepared to accomplish the purposes of Jehovah.

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It has been also shown, in the vision of Belshazzar, that the Turkish Empire is now represented by the symbolical idol of stone, and that it is from that empire of stone that the kingdom is to be cut out; denoting therefore the rise of the kingdom of Israel, and the rescue of Judea, now a component part of the Turkish Empire, from the hands of its infidel tyrants. It has been suggested also, that, supposing the Mighty Conqueror to represent the fifth universal kingdom, comprehending the territory of all the four tyrannical kingdoms, those kingdoms being symbolized by the image of a man, it cannot be without some very important meaning that his name is specially noticed as being written "*on his thigh.*" The intelligent mind will recollect that *the thighs* of the symbolic image denoted the Macedonian Empire; the superscription being inscribed therefore upon *the thigh* of the Mighty Conqueror denotes the same empire, and distinguishes it, I think, as advocating the cause of Israel, when he goes forth to conquer.

Whoever may be the instruments of executing his designs in the latter day in the rescue of his people, and in the restoring of them to their own land, it is not only evident, I think, that they will be delivered, but that the last tyrannical empire will be broken up by ordinary means: of this I have not the slightest doubt, from the symbol employed on the occasion, and am convinced that it will be by an armed force; "THE WIND shall carry them away, that no place be found for them;"—and winds denote powerful and warlike armies. For the deliverance of the people of Jehovah, and in the depositing of the white stone in their own land, Macedonia seems therefore to be depicted as the instrument. The final dissolution of the Turkish Empire may be committed to other hands.

FOURTH GOLDEN CANDLESTICK.

Thyatira—Rome.

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath *his eyes like*

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unto a flame of fire, and *his feet are like fine brass;* I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest *that woman Jezebel,* which calleth herself a prophetess, to teach and to seduce my servants to *commit fornication,* and to eat things sacrificed *unto idols.* And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known *the depths of Satan,* as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a *rod of iron;* as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the MORNING-STAR. He that hath an ear, let him hear what the Spirit saith unto the churches." *Rev.* ii. 18—29.

The prophet Isaiah's character of this kingdom, in its last state, as existing during the reign of blessedness, is, "And the *wolf* shall dwell with the LAMB." In this condition in which it comes from the state of trial,—for it is the enemy only that is to be consumed by the burning flame,—not only may it denote gentleness and every thing that can be desired, but, being under the same government of the little child, may intend peculiarly its union with the *Lamb of God,* and evidently denotes a high state of Christian perfection. It is natural to suppose that it will be so perfected; for in no part of the world, notwithstanding the dominion of the beast, "dreadful, and terrible, and strong exceedingly," has the religion of the Saviour, considering the region of the

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wolf in its utmost extent, been so well understood and so happily experienced. Gibbon's account of Thyatira is indeed the same as in the last instance: "The God of Mahomet is invoked in the moschs of Thyatira." Exactly does this tally with the dominion of Rome. The papal god is invoked in the churches of the "Holy Roman Empire." There are, doubtless, many persons in alliance with that church, and I am convinced a goodly number, who worship God in spirit and in truth; but in conformity with ancient prejudices, and in many cases without the means of relief, they adhere to a system which they have been taught to believe has been divinely established. The internal marks of this golden candlestick are very strong, and render it no longer doubtful that it is a symbol of the states of Imperial and Papal Rome, however constituted.

When the KING OF KINGS goes forth to battle against the Roman beast, and probably against the Gallican false prophet, he is represented "with *eyes like a flame of fire.*" He gives himself the same character on this occasion, when he addresses the church of Thyatira, as well as when he first appears to the Apostle, and predicts the future history of his true church, then under the Roman dominion. This symbol is a token of spiritual vengeance, eyes being concerned, and of the ascendancy of his dominion which he is now about to exercise; and in the same sense must the "feet of brass" be understood; probably denoting, as before observed, the Macedonian kingdom, as the instrument he purposes to employ in its purification. When he first appears to St. John, his feet are said to be like "brass, as if they *burned in a furnace.*" This certainly indicates affliction and trial: and it seems impossible not to connect such a token with the *fourth beast, whose body is to be given to the burning flame.* But it is also remarkable, that when the little horn rises in the midst of the horns, it is represented as *having eyes* in the horn; and few persons doubt the character of that horn, that it denotes a spiritual empire. The eyes of the mighty Conqueror, and the eyes of the great Governor of the churches, must

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intend the same circumstance; but, being represented as *flames of fire,* it denotes that the first exercise of his power is in judgment; and it perfectly accords also with the judgment of St. John, which affects those who have the mark of the beast; and with the judgment of Daniel, which exclusively concerns the fourth kingdom. It is obvious, therefore, that the church of Thyatira denotes also the church of the fourth empire.

The blessing at the close of the address is pronounced in equally emphatic language, and is predictive of the reign of the martyrs, and of their triumph over their persecutors: "To him that overcometh, and keepeth my works to the end, will I give power over the (Roman) nations, and he shall rule them with *a rod of iron.*" This is at the time of the first judgment, and at the time also of the mighty Conqueror, who is to rule with a rod of iron. It does not appear that the Redeemer himself judges on these occasions; the martyrs, and those who keep his word, are exalted to the thrones. He himself is seated on the *white* throne at the time of the second judgment, when the rest of the beasts and the rest of the dead are judged, and then is his final reign of blessedness triumphantly secured: but his saints are the principal actors in the first scene of judgment; and these must be considered as they whom he conducts to battle on the white horses, and he himself as only symbolically present. It is the triumph of the Protestant faith, of pure and holy Christianity above the papal superstition; for "great Babylon comes into remembrance to give her the cup of the wine of the fierceness of his wrath." That the martyrs will be the judges, and not Christ, is further supported by the parallel passage of Daniel, where the Father is seated on the throne, "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." The numbers, considered by themselves, would almost make one think that they were the adherents of the Roman faith who were intended: they are a hundred million; so nearly do they approximate to the Catholic population of Europe: but they have two millions of judges.

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The judgment, however, of the Roman beast alone takes place; and the dominion is given unto the Son of man, that *all nations, and kingdoms, and languages*, should serve him; and these are the many waters upon which St. John represents the scarlet whore as seated: but Christ does not appear to be the judge on that occasion; rather is it expressed, that he commits the judgment to the saints: and perfectly does this agree with the time of the first resurrection of the martyrs to eternal life, and with the first judgment.

"And he shall rule them with a rod of iron;" that is, he that overcometh shall do so. The iron crown and sceptre are the regalia of the Italian states in particular, but are general emblems, as confirming to their possessor the dominion of the Roman Empire. This has been memorably illustrated upon a recent occasion, when the short-lived head of the beast assumed the crown of Italy. When they were prepared for the ceremony of his inauguration, he took the sceptre into his own hand, without leave or licence of the Papal potentate, and placed the crown on his own head: that sceptre is now to be transferred to the overcomers of the Papal superstition; to those who are said to have triumphed over the beast. "As the vessels of a potter shall they (the enemies of Christ) be broken to shivers, even as I (Christ) received of my Father; and I will give him the morning-star." Where is this commission to be found, but in the second psalm, equally predictive of the kingdom of the adorable Messiah, "Yet have I set my king upon my holy hill of Zion. I will declare the decree, the Lord hath said unto me, Thou art my son; *this day* have I begotten thee.—Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the (Roman) earth for thy possession. Thou shalt break them *with a rod of iron;* thou shalt dash them in pieces like a potter's vessel." And it appears to me evident that the day referred to in this celebrated prophecy, is the future day of vengeance; and the day in which, though once dead, he is said to be poli-

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tically alive, or to be born again, and is then seated on the holy hill of Zion. The dominion of the iron sceptre is then only transferred to him; for no man can truly call the Roman Empire the kingdom of Christ, even at the present hour;" and therefore he does not yet rule with the "*rod of iron,*" but will do so when the Roman Empire is subdued unto him, and the kings of the Roman earth are "broken to shivers."

He addresses the true church, resident in the Roman states,—for I think I may now drop the synonyme of Thyatira,—"I know *thy works,* and charity, and service, and faith, and *thy works;* and THE LAST *to be more than the first.*" Works, it appears, are repeated twice in this short sentence, and clearly notes them as the prevailing symptom of their religion. They cannot mean charity, in its general signification; because they are said to be more than charity, which must be taken in the same sense as a similar expression by St. Paul, when connected with faith and hope; the works seem, therefore, to be set in contrast with "charity," or love, "service and faith." It is evidently a spurious kind of religion, which even these professors,—though unquestionably they are opposed to those who are subjected to the flames of fire,—have practised in their profession as the servants of Christ. How striking is the language! It seems as if penned for the present moment; as if the words had just now dropped from the lips of the Saviour. Every letter tells, and may well carry admonition.

"Notwithstanding, I have a few things against thee, because thou sufferest that woman JEZEBEL, *which calleth herself a prophetess,* to teach and to seduce my servants to *commit fornication,* and to eat things sacrificed unto idols." It is incredible that any other woman can be intended than the whore of Babylon, or the Papal power. It is the very same language which is used, xvii. 1, 2, 6, when the vial-bearing angel explained the mystery to the beloved John: "Come hither; I will shew thee the judgment of the *great whore* that sitteth *upon many waters;* with whom the *kings of the earth have committed fornication,* and the inhabiters

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of the earth have been made drunk with the wine of her fornication. So he carried me away in the wilderness; and I saw a woman sitting upon a scarlet-coloured beast; and I saw (her) drunken with *the blood of the saints*, and *the blood of the martyrs of Jesus;* and when I saw her, I wondered with great admiration." Well might the Apostle wonder: but her judgment comes; for these very martyrs, "who were beheaded for the witness of Jesus," and those very Jews who have been murdered by her for their adherence to the sacred word and their long-expected Messiah, will sit in judgment upon her. If there were no other token, it is, I think, clearly evident from this single passage in the history of the church of Thyatira, considering its manifest correspondence with the vision of the scarlet whore, that these golden candlesticks, which are said to symbolize churches, have a more extensive meaning than the churches of Asia, and are, undoubtedly, predictive of the churches of the seven states, viewed by the prophetic eye as the kingdoms of that empire finally to be established. The history of the church of Thyatira, and the time of the first judgment, are also perfectly identified; because the judgment of the adherents of the scarlet whore, and of the kings of the earth who have committed fornication with her, then takes place; and, if of these, then also of those connected with Jezebel, who have committed the same crime. Even to Jezebel mercy has been proffered, or rather to her adherents: "And I gave her space to repent of *her fornications*, and she repented not." A signal warning has indeed been given her. In the year 1808 she was dethroned, and her patrimony incorporated with the Italian kingdom. She has again resumed her rank, but pays no attention to the warning. Exactly parallel is this also with the history of the scarlet whore; for before she goes into judgment, "a voice is heard from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." And it is of her who is

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thus remembered that it is said, "All nations have drunk of the wine of the wrath of *her fornication,*" and with whom "all the kings of the earth have *committed fornication.*"

Their deeds are now remembered; for "the SON OF GOD," whom she professed to love, "who hath his eyes like unto *a flame of fire,* and his feet like unto *fine brass,*" declares of Jezebel, "Behold, I will cast her into a *bed,* (of fire,) and them that *commit adultery with her* into great tribulation, EXCEPT THEY REPENT OF THEIR DEEDS, (which is exactly similar to the call given to the adherents of the scarlet whore). And *I will kill her children with death;* and ALL THE CHURCHES shall know that I am he who searcheth the reins and hearts: and I will give unto *every one of you according to your works.*" There is constant reference to the time of the first judgment, and the fall of Babylon. *This is the first death;* for *the second death* follows the second judgment. *The bed* is certainly to be understood of the lake of fire into which the sentenced dead are to be cast; for the whore of Babylon "is utterly burned with fire," and "her smoke rises up for ever and ever;" and the judgment of Jezebel is undoubtedly the same. It is observable that the very last sentence is the same also which closes the description of the second judgment, when *death* and *hell* are compelled to deliver up the dead which are in them, xx. 13, when all are to be judged *according to their works; i.e.* all who have professed the Papal and the Mohammedan faith.

"And I will kill *her children* with death," is another remarkable expression, which deserves notice. It does not appear to intend that class who have committed fornication with her, nor those who have been made drunk with the wine of her fornication, but probably, *sister communities;* and is an expression synonymous with "mother of *harlots;*" from which it must necessarily be inferred, that there are daughters and women of the same infamous character. It is natural to suppose also, from the case of Jezebel, that her children have imitated her in her

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vicious courses. Such may be the Greek, Coptic, Armenian, Reformed, and even Lutheran churches; and, I fear, also, *the Anglican*, from the numerous abuses which are known to have crept into her establishment, and created a worldly spirit, incompatible with a pure church. Time is given them to repent, and a call to consider their ways. A more effectual reform cannot be suggested than to separate the church from the state, and to give the patronage, not the emoluments, of the livings to the people; and the election of superior officers to the clergy. Integrity in the explanation of the symbols compels the suggestion, firmly believing that vices have reigned in all establishments from such alliances, and occasioned their departure from their primitive institution. To escape punishment as transgressors, it is necessary to tread back our steps.

A solemn caution is addressed to Protestant professors, unto which they will do well to take heed, "as unto a light shining in a dark place." "But unto you I say, and unto the rest in Thyatira, as many as have not known the *depths of Satan*, as they speak; I will put upon you none other burden: but that which ye have already, hold fast TILL I COME." The depths of Satan I conceive to mean the subtleties with which he tempts men, and the secular spirit imbibed from him, inducing them to prefer the emoluments to the solemn duties of their situation. The *depths of Satan* is an expression evidently different from those before employed, where he is supposed to inhabit and reign bodily in his Mohammedan subjects; but it seems to state that the spirit of popery is very nearly allied to that horrible imposture. The advent of Christ to judgment is at the time of the second judgment: till that hour arrives, he apparently effects his purposes by subordinate agents. His coming evidently follows the judgment of Jezebel. There is yet, therefore, probably a time of trial: watchfulness is certainly enjoined, which every one professing the true faith is solemnly warned to exercise. As the verses contain also encouragement to the communicants of the Papal cup to leave the society of Jezebel, and

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join the holy bands, I would repeat to them the injunction addressed to them by the Lord of life, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Enough has been said to prove the golden candlestick of Thyatira to be symbolical of the Roman state; and this being, I conceive, established, the evidence will be more willingly received in favour of the other points which have been suggested, respecting the other national churches.

There is another subject, which still more closely connects the prophecy with the reign of blessedness: "And I will give him the *morning star*." This is a title which the Lamb of God assumes to himself in the very last scene of the Apocalypse, when he says, "I am the *root* and the *offspring* of David, and *the bright and the morning star*." The character, therefore, who utters this expression, must be the same of whom David spake, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool;" a prediction which Christ also applied to himself. The name of David occurs again under the sixth symbolic golden candlestick, where the same Being asserts that he hath *the key of David:* and it will be shewn that this type is the symbol of the Judaical kingdom; and that his *possession* of the key denotes his immediate government of it. The fourth state, represented by the wolf, has been found in alliance with that kingdom during the future reign of Christ. When, therefore, it is announced that he *will give* to him that overcometh "*the morning star*," which is one of his own immediate titles, he is putting honour on his people; and the symbol may well be received as a token of his delegating to them who overcome, a share of his own power. But there is another peculiar and interesting meaning, which may most probably be attached to it, and I desire not to darken counsel without knowledge. The Roman beast is first judged, and the martyrs and saints are put in possession of the thrones. Now *the morning star* is the harbinger of the sun; when, therefore, that title is conferred upon his

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people, and they assume in his name the Roman dominion, it is a sure token and sovereign pledge that the "Sun of righteousness" is about to "arise with healing in his wings." It is a strong confirmation also that the first judgment is assigned to them, and that he reserves the last to himself. But if the first judgment be symbolized by the "morning star," which precedes the rising of "the Sun of righteousness," the second judgment must be the rise of that sun, and then he does actually sit upon the throne; for He himself is the sun of the "new heaven and earth, wherein dwelleth righteousness."

In the symbolical representation of the seven candlesticks, supposed to denote the seven churches of the seven states forming the kingdom of the Messiah, it will have been observed that the epithet "golden" has been applied to them. This symbolic term we have elsewhere shown to be a symbol of the Jewish nation, and in every instance has, I think, been fitly applied and explained concerning them; and, being so, clearly denotes that the seven churches constitute the subjects of the spiritual superintendance of that nation, in the future glorious era of their reign. I conceive it of importance to retain this view of the subject, convinced that it has already been supported by Scripture, and may be still more luminously displayed. Considered in any other light, many portions of Scripture would remain totally inexplicable and unintelligible; but so understood, they prove that all things were foreseen from the beginning; and that the same Divine Spirit inspired all the prophets, and revealed to them the same designs. Of this class of agents, who have penned the Sacred Volume, perhaps the writings of Solomon have hitherto remained the most in obscurity, and have seldom or ever been applied in illustration of the subjects of prophecy. On the point in question he has, however, if I mistake not, manifested the same prescience of events as it concerns the tyrannical empires, and especially the seven-headed beast. The septifold state of the future church, as well as the ascendancy of the Papal apostasy, and of

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the Mohammedan imposture, were equally known to him as to any of his successors; though he has not, perhaps, so extensively or lucidly unfolded the designs of Providence, as some of the other prophets have done. His writings, however, prove that he possessed the same generally accurate and correct view of the subject as the other inspired writers.

In his picture of the tyrannical empire, it is exhibited, *Prov.* vi. 12, as "a naughty person, a wicked man." In its four-fold state, viii. 13, as "pride,—arrogancy,—the evil way,—the froward mouth;" xxx. 11—14, as "four generations of men;" ver. 16, as "the grave,—the barren womb,—the earth not filled with water,—the fire which saith not, It is enough;" ver. 19, as "the eagle,—the serpent,—the ship,—the man and wanton woman;" ver. 30, as "the lion,—the grey-hound, (as worrying the poor hare,)—the he-goat,—and the king against whom there is no rising up." In its septiform state, considering the naughty person and the wicked man as the body of the universal empire, vi. 12—15, the actions of the man denote the seven stages of empire, as before noticed; his destruction being also remarkably described by the very tokens of the last judgment, as previously observed.

These remarks are surely a solid foundation on which to build another observation, which applies to the present subject of discussion, whether the seven churches represent the seven kingdoms of the future empire of Christ; and whether Thyatira symbolize the Roman kingdom. Jezebel forms the leading character in the prophetic history of this state; and the adulterous woman of the sixth, seventh, and ninth, and indeed of all the preceding chapters of the Book of Proverbs, symbolizes the same spiritual tyranny as the great harlot of St. John, and, it will be observed, follows also the description of the tyrannical man. The internal characters of this prophecy of Solomon, which describe the Roman church, and connect it with the riders of the fourth horse in the Apocalypse; are, "Her feet go down to *death;* her steps take hold on

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hell," v. 4. "Her house is the way *to hell*, going down to the chambers of *death*," viii. 27. "But he knoweth not that the *dead* are there, and that her guests are in the depths of *hell*," ix. 18. In contrast with her, *wisdom* is personified; and, I think, so far from its intending Christ personally, as has been the general opinion of commentators, simply denotes the true religion, as it existed in the Patriarchal and Mosaical dispensations. It may be traced up to the antideluvian world; but is to be considered as principally designed of that state when the Jewish symbolic earth was formed, at which time the ark of God found its resting place; for it is obvious, I think, that the Roman Harlot is depicted by the adulterous woman; and is the tyrant of the church after it has been established in wisdom. The true church must be deemed to be equally symbolized by "wisdom."

The symbol of Solomon so perfectly illustrates the future state of the world, as represented by the seven *golden* candlesticks, and the tripartite empire of Isaiah, in its seven divisions, that I need but adduce his words to prove their identity: "Wisdom hath builded her house, she hath hewn out HER SEVEN PILLARS; she hath killed her *beasts*; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the *highest places of the city*,"—"Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live, and go in the way of understanding," *Prov.* ix. 1—3. 5, 6. The invitation is given in exactly the same language as in the Apocalypse: "The Spirit and the Bride say, Come, and whosoever will, let him come." The city intends, therefore, the universal empire; its high places, the leading governments in its ultimate state; the beasts, the four empires; the seven pillars, the seven divisions of the future empire; and wisdom, the Bride; or the glorious kingdom of Israel, as it will exist in the last day under the supreme direction of the Divine "Immanuel."

Observe, however, the counterpart of the prophecy, and

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compare it with the histories of Jezebel and of the Mother of Harlots: "A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a SEAT (or the beast) in the *high places of the city,* to call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret places is pleasant. But he knoweth not that *the dead* are there, and that her guests are *in the depths of hell.*" *Prov.* ix. 13—18. I have before observed on the marks which connect this history with the Apocalypse; but the "depths of hell" are surely "the depths of Satan," and the simple ones of the "clamorous woman" must be the same as they who commit fornication with Jezebel. Let the character of the woman be compared with that of Jezebel and of the scarlet whore, the reader will decide whether the same woman be not intended. The high places of the city are, undoubtedly, I think, Rome and Constantinople; and it is certain that, though the woman was resident in Rome, she pretended to the universal government of the church, and, on all occasions, contended for supremacy, and had the post of honour assigned to her. Her errors and superstitions infected the world at an early day, and not only gave rise to the Papal apostasy, but, by her corrupted doctrines, to the Mohammedan imposture also, well expressed by the terms, that *the dead* are in her house, and that her *guests* are in the depths *of hell.* By her influence, she has prevailed, in all ages, on "passengers who go right on their ways" to associate with her, and, by the sweets of her patronage, has induced them to solace themselves with her in private. The mystery will shortly be dissolved, and her nakedness will be exposed to all the world, as well as the shame of those also, if they refuse to obey, who are exhorted to come out from her, "lest they walk naked," when the mighty Conqueror comes to judgment, and "their shame be seen." I need not, I am persuaded, add to the present observations, to induce a fuller consideration of the subject, than testify

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from the same book of Proverbs, to the judgment and desolation which are coming upon the clamorous woman. *Prov.* v. 3: "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: *but her end is bitter as wormwood, sharp as a* TWO-EDGED SWORD. Her feet go down to *death;* her steps take hold on *hell.* Lest thou shouldest ponder THE PATHS OF LIFE, (or Wisdom,) her ways are moveable;" a complete picture of the accommodating spirit of the harlot of the present times, and an accurate description of the threatened judgment.

An interesting communication from recent travellers would induce the supposition, that, had the seven churches been visited at stated periods, the state of those churches would have described the history of the seven states, as they existed in the eye of prophecy, during the intermediate times; and that the condition of those states might at any time have been judged of by the condition of the seven churches.

Thyatira, (ROME,) "now called Akhisar," observe Messrs. Parsons and Fiske, "is situate near a branch of the river Caicus, in the centre of an extensive plain. At the distance of three or four miles, it is almost completely surrounded by *mountains.* The houses are *low,* many of them *mud or earth.* Excepting the MOSLEM'S PALACE, there is scarce a *decent house* in the town. The streets are narrow and dirty, and every thing indicates *poverty and degradation.* The bishop's procurator observed that *the Turks* had destroyed all remnants of the ANCIENT CHURCH, and even the place where it stood is *now unknown.* At present there are in the town *one thousand houses* for which *taxes* are paid to the *government,* besides *two or three hundred small huts.* There are about three hundred and fifty *Greek* houses; twenty-five or thirty belonging to the *Armenians,* the rest *Turkish.* There are nine mosques, one Greek church, and one Armenian. *Several schools* also exist for the instruction of children. To the priests the missionaries delivered one Testament, and to the children tracts." Little is said of the state of Christianity.

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Were the Mohammedans to be considered in the light of Roman Catholics, and the Greeks of Protestants, a lively imagination would require little aid to apply all these particulars of the present state of Thyatira to the present state of Christendom, and they would serve, I think, to demonstrate the enlarged view of the Apostle: but I forbear to trespass further on the attention of the reader.

FIFTH GOLDEN CANDLESTICK.

Sardis—Assyria.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." *Rev.* iii. 1—6.

"Sardis is reduced to a miserable village," observes Gibbon; and its state probably describes the present condition of Assyria, so far as it respects Christianity in it. Little is indeed known concerning its religious character; but the Greek church is spread, more or less, throughout all the Turkish provinces. That church is reviving in spiritual-mindedness, and doubtless has many within her communion who would do honour to any church or nation. Such, has it been said, was the Patriarch Gregory, lately murdered by the ferocious Mohammedans at Constanti-

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nople. He evinced, indeed, his earnest desire to serve God in his day and generation, by editing the copy of the Greek New Testament, and recommending its circulation in the Greek Isles, and throughout his patriarchate. Such characters, it may be hoped, are to be found in every province of that extensive empire. Sardis may therefore symbolize Assyria; and that it does, I think, the reader will admit, when other circumstances connected with the future state of that kingdom are taken into consideration. It has been shown, that Assyria is to be joined with Israel and Egypt under the peculiar guidance of the little child. By a comparison with another of the prophecies of Isaiah, that child is, I think, evidently the Prince of Peace, on whose shoulder shall be the government of all the seven kingdoms of his empire. Then does he say, "Thou hast a few names even in Sardis, who have not defiled their garments; and they shall walk WITH ME in *white;* for they are worthy." Now, "*with me*" is a peculiar phrase, which, taken in connection with the government over which He rules, seems particularly to denote its being under special favour. *White garments* are the robes with which he adorns his own chosen people, and all those who enter with him to the marriage-supper of the Lamb. When also he says, "I will not blot his name out of the *book of life*," it connects the subject with the *second judgment*; for it is on that occasion that "the book of life" is opened. These tokens prove two points; not only that the fate of Assyria is to be reserved to the time of the second judgment, but that the visitation in the east is at the close of the "season" of Daniel, or commencement of the "time," and takes place on the extinction of Mohammedism, and on the conflict with Gog and Magog.

"Blessed be Assyria," saith the Lord of hosts, "the work of mine hands." Whilst this shews that special favour is intended, it proves also that the revival is of the Lord, who is wonderful in counsel, and excellent in working. Of the present state of Sardis, now called Sart, the intelligent missionaries, before quoted, state, "they found difficulty in procuring a lodging there, and at length put

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up in a hut. There was neither chair, table, bed, nor floor. On the Sunday, after morning devotions, they went to a mill, where three or four Greeks live, one of whom was grinding corn. They held their forenoon service in the mill; and could not refrain from weeping while they sang the 74th Psalm, and prayed among the ruins of Sardis. The Candlestick, they say, is removed out of its place. Nothing is now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men who bear the Christian name at work all day in the mill. Every thing seems as if *God had cursed* the place, and left it to the *dominion of Satan.* There is now in Sardis no Christian family." There were, however, these Greeks; and, whilst they retain their national character, and their profession of the Christian faith, may be considered as protesting against the abominations of Mohammedism.

SIXTH GOLDEN CANDLESTICK.

Philadelphia—Israel.

"And to the angel of the church in Philadelphia write; These things saith *he that is holy, he that is true,* he that hath the *key of David;* he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept *the word of my patience,* I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make *a pillar in the temple of my God,* and he shall go no more out: and I will write upon him *the name of my God,* and *the name of the city of my*

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God, which is *New Jerusalem,* which cometh down out of heaven from my God: and I will write upon him *my new name.* He that hath an ear, let him hear what the Spirit saith unto the churches." *Rev.* iii. 7—13.

The very name of the symbol, Philadelphia, imports an object of choice and desire, and so does Israel, "a prince with God." The first title seems to intimate that re-union of the ten and two tribes, which have been so long separated. That this event is to take place on the resurrection of the dry bones, Ezekiel has, in his vision of that subject, plainly declared. It will be worthy our regard, on the present occasion; and as no man can feel a greater interest, both in their temporal and spiritual welfare; as I am firmly convinced that what God hath spoken concerning them, however glorious the expressions, however splendid the prospects; and, were it possible to condense the energy of language, as I firmly believe that nothing which can be expressed or imagined will exceed their glory in their restored state, and will surely come to pass; the reader will pardon me, I trust, if I quote largely on the point.

It is the language of Ezekiel, chap. xxxvii. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and the children of Israel his companions:" (this I conceive to be predicative of the first return:) "then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions;" (this is the second return;) "and join them one to another into *one stick,* and they *shall become one in thine hand.* And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be one in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone,

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and will gather them on every side, and bring them into their own land: and I will make them *one nation* in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be *no more two nations,* neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: *so shall they be my people, and I will be their God.* And *David my servant* shall be king over them; and they all shall have *one shepherd:* they shall also walk in my judgments, and observe my statutes, and do them. And *they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt;* and they shall dwell therein, even *they,* and *their children,* and *their children's children for ever:* and my servant David shall be their prince *for ever.* Moreover I will make a covenant of peace with them; it shall be an *everlasting covenant* with them: and I will place them, and multiply them, and *will set my sanctuary in the midst of them* FOR EVERMORE. My tabernacle also shall be with them, yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." ver. 16—28.

If ever an express promise has been made by God to any individual, or to any nation of the human race, this is one of the most full, clear, and positive predictions in behalf of Israel, that the pen of inspiration has ever recorded. Yet is it certain that there are unbelievers still as to the point whether Israel is to be ever restored; and I firmly believe they will still continue so, till judgment come upon them unawares, and the hypocrites be surprised; because, while they profess to believe the Bible to be the word of God, they deny the veracity of his statements. That these promises have not been fulfilled, every day's experience testifies; that they will be fulfilled, the word of God de-

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clares. Though separated for ages, they are again to be united, and "Ephraim shall (no more) envy Judah, and Judah shall not vex Ephraim," *Isa.* xi. 13. These, then, are *the brethren* (or Philadelphia) whom He, who has "*the key of David*," delighteth to honour. I take it for granted, that the *golden* candlesticks are now deemed to be symbolical; but if there be a disputant, the testimony of Gibbon, so often quoted in corroboration of the subject, will, I think, convince him. I am happy to adduce such testimony, delighted as I have often been with the remarks and quotations which the excellent Whitaker has made from the same author in illustration of the subject of prophecy; however widely I may differ from that able expositor in the hypotheses which he has endeavoured to establish.

"PHILADELPHIA ALONE," observes Gibbon, "HAS BEEN SAVED BY PROPHECY OR COURAGE."—"Such," says Mr. Scott, "is the insidious language of this infidel writer, who sneers at the prophecy while he records its accomplishment."—"At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and their freedom above four score years, and at length capitulated with the proudest of the Ottomans. *Among the Greek colonies and churches of Asia,* PHILADELPHIA IS STILL ERECT—A COLUMN IN A SCENE OF RUINS;—a pleasing example that the paths of honour and of safety may still be the same." Had the *pen of inspiration* been wielded by the hands of the infidel, I say it with humility, perhaps words could not have expressed the superintendance of Divine Providence better, or more accurately defined a type, that would have been more consonant to the condition of the people of Israel: but his pen was, upon many occasions, guided by the Spirit of inspiration, and his wrath made subservient to the glory of the Redeemer's cause. The prophetic testimony is equally to the point: "For, lo, I will command, and I will *sift the house of Israel among all nations,* like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth,"

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Amos ix. 9. And the promise is of an exactly similar nature: "To him that overcometh will I make a pillar in the temple of my God;" and, if we are enabled to show that the prophecy concerning the church of Philadelphia relates to the Jewish nation, then will it appear that the testimony of Gibbon records exactly the condition of that people.

Never, perhaps, was a more accurate type and prototype submitted to the attention of mankind. The disposition of the Jews themselves could not alter the determination of the Almighty; for, though mingled, they have never been able to incorporate themselves with other nations. They say: "We will be as the heathen, as the families of the countries, to serve *wood* and *stone*, (that is, to commingle with the Saracens and Turks). As I live, saith the Lord God, surely with a mighty hand and with a stretched-out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you from all nations: for in *mine holy mountain*, in the mountain of the *height of Israel*, there shall *all the house of Israel, there shall all of them serve me*." Still, however, does the house of Israel remain in their dispersed state; and the prophecy, as to their serving God in his holy mountain, remains to be fulfilled. The language is express: it is his kingdom, which he calls "MINE *holy mountain*," when they shall be restored to their own land, even the mountain of the heights of Israel, although at present they continue to say, as in days of old, "Doth he not speak parables?"

The preservation of the Jews during the past 1800 years amongst the nations, is an unparalleled instance of Divine Power in the dispensations of his Providence, and is a truth which can be said of no other nation under heaven from the days of their first rise. At this time are there in Turkey, Greece, Spain, Portugal, and many other nations, Jews who conform according to the will expressed, saying: "We will be as the heathen, as the families of the countries, to serve wood and stone;" yet are they now as

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well known to be Jews, though ages have passed over the heads of some of their families, as on the day when they first conformed. They cannot be concealed, or conceal themselves. They continue to be a standing miracle of the indignation of God, for their crime in rejecting the Messiah, and because they still continue to reject him: but when he shall again appear, "he will be as the Glory in the midst of them;" and their conversion and restoration will have doubtless a still more powerful effect on the nations; convincing them of the existence and attributes of the Divine Being, even though he should not be personally present with them.

Exactly similar is the character which He, who walks in the midst of the golden candlesticks, assumes to himself in his message to the symbolic church of Philadelphia: "These things saith he *that is holy*, he *that is true*." And this declaration corresponds with the message to the house of Israel: "*As I live*, saith the Lord God, I will bring you out." He cannot but be faithful to his promises; and when he represents himself under these characters, it is to remind them of his covenant, and to give them a fresh pledge of its fulfilment. It is the manna to sustain them in the wilderness; but he manifests his special favour and regard when he consoles and reminds them that "he *hath the* KEY OF DAVID, and openeth, and no man shutteth." We have seen, that "he who was to be the Child born and the Son given, is to have the government laid on his shoulder," and is to be "*the Father of the everlasting age;*" and as the branch typified by Joshua: that "He shall bear the glory, and build the temple, and sit and rule upon his throne." Nor is he less symbolized by Eliakim, who is to be "*a Father* to the *inhabitants of Jerusalem*, and *the Key of the house of David*," saith the Lord God of hosts; "I will lay *upon his shoulder*, so *he shall open and none shall shut*, and *he shall shut and none shall open:*" but he who walketh in the midst of the golden candlesticks saith, "I am he who hath the Key of David," and will do so and so. It is manifest,

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therefore, I conceive, that these remarkable prophecies all refer to one event, and that one person only is typified, who is the Governor of the seven churches: but these events cannot possibly refer to the city or church of Philadelphia, and must be considered as exclusively referring to the church and kingdom of Israel. If the city of Philadelphia only were concerned, such an excitement to confidence would impart no peculiar consolation; for what has that city to do in particular with "*the Key of David*," which undoubtedly refers to the kingdom of David; but if the Jewish nation be intended, it breathes life and spirit into them, and is every thing they can desire. The shutting and opening the door to the house of Israel seems, therefore, to intend their exclusion from, or entrance into, the Holy Land; and that the events already transpired, and yet to take place, are by the Supreme direction, and under the immediate cognizance of the Lord of hosts, or Governor of the churches. The promise to Eliakim must have referred to the people of Israel; so also must the promise to the church of Philadelphia refer to the same people; and Israel is, therefore, symbolized by that church. That sublime prophecy has already been fulfilled, which was predicted by the patriarch Jacob: "The sceptre *shall not depart* from Judah, nor a lawgiver from between his feet, till Shiloh come; and to him shall the (after) gathering of the people be." Shiloh did come, and the door was shut: but now he says, "I know thy works; I set before thee *an open door*." The invitation to their return is therefore gone forth, the moment that the work of destroying the tyrannical empires is commenced, and "no man can shut it," or hinder its full performance. "Who will set *the briars* and *the thorns*," or the beasts and kings of the earth, "against them. I, saith the Lord, will go through them; I will burn them together." And that work has already commenced.

If this prophecy refer to Israel, the Christian world have been too apt, I fear, to speak slightingly of the religion they profess, even in their present desolate state, and will have

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some difficulty in proving that their law is abrogated; nor do I doubt that there have been many Jews, who, perhaps, not convinced that Jesus Christ was the true Messiah, yet have looked by faith to the necessity of the blood of atonement to wash away their sins. "Thou *hast a little strength,* and *hast kept my word,* and *hast not denied my name,*" is the language of him who has the "key of David," and who addresses himself on this occasion to the people of Israel. They have continued to worship Jehovah, and still look for the promised Messiah. When their eyes are opened to discern the excellency of the Saviour, and that all the prophetic marks were fulfilled in him, they will acknowledge their error, and return to him with weeping and with supplication. They have not, I conceive, as yet denied the necessity of a Messiah, though they have rejected Christ as that Messiah; and this may seem to be what is intended by the prophetic terms. They have, therefore, widely differed from those who deny the necessity of an atonement, and "count the blood of the covenant an unholy thing." Such persons have no reason to expect mercy, and will certainly reap their reward. It is plain that he who addresses his people, refers to their veneration of their Sacred Volume, as an inspired record; and to the maintenance of their faith under every possible adverse circumstance. He again adds: "Behold, I will make them of the *synagogue of Satan,* which say *they are Jews, but are not,* and do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee." These are probably the Mohammedans, who assert their prophet to be the last who was sent from God, and that they are the true circumcision;—a ceremony still practised amongst them. But does this sentence, "Behold, I will make them to come and worship before thy feet," refer to the church of Philadelphia, or to the people of Israel? I am well persuaded that it needs only the corresponding testimony of Isaiah to show truly to what people this prophecy belongs. The prediction of Isaiah is so remarkably adapted to the

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subject, and is so expressly applied to the people of Israel, that it is impossible, as appears to me, to mistake the bearing of either prophecy; for certainly such a prediction can never have been uttered of the city of Philadelphia literally, which has no other existence in the whole Bible: but of Israel it is said, "The sons also of them that afflicted thee shall come *bending unto thee;* and all they that despised thee *shall bow themselves down at the soles of thy feet;* and they shall call thee, THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL," *Isaiah* lx. 14. Such a proof is, to my mind, worth ten thousand other arguments, and I will not weaken it by suggesting further matters which might be noticed.

The term "Satan" is synonymous with *dragon,* and is a sign of their faith who pretend to belong to the church of Philadelphia; now the head of that faith, which is strictly denominated *Satanic,* was Mohammed, who is literally *the child of hell.* "I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter the land of Israel; and ye shall know that I am the Lord," is the corresponding testimony of *Ezekiel,* xx. 38. To these same characters does the prophecy of St. John now advert. Doubtless they would be glad to share the honours which await the house of Israel: but God declares he will bring them into the wilderness, and plead with them as aforetime.

"Because thou hast kept *the word of my patience,*" is it also said, "I will also keep thee from the *hour of temptation,* (or judgment,) which shall come upon all the world to try them that dwell on the earth." These words contain a strong allusion to the long captivity and desolation of the Jewish nation; yet continuing, notwithstanding their calamities, firmly to believe the promises of God made in their behalf. Unquestionably such is the condition of the Jew at the present time, whether learned or unlearned;

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nor is it possible they should read their prophets without being so convinced. They will escape the destruction coming upon the earth; in fact, they will be decidedly protected at the battle of Armageddon, and Jerusalem will be made a burdensome stone to all people. "In Mount Zion, there shall be deliverance, as the Lord of hosts hath said." It is evident, from these words, that the prophecy or promise has reference to the last times: "The hour of temptation" is undoubtedly the judgment to be inflicted on the tyrannical powers. In the midst of these times of trouble will the promise be verified, when Michael shall stand up in behalf of his people. It may be so also in behalf of the city of Philadelphia; but the entire ruin of some of the seven cities clearly evinces that a more extended meaning is to be given to the symbol than can be considered true of that city.

Of the full glory of Israel being effected at the second coming of the Redeemer, there can, I conceive, be no doubt. This is evident from the promise, "Behold, I come quickly; hold that fast which thou hast: let no man take THY CROWN." I need not again remark on the crown of Israel being preserved to them, and that it is worn by the Redeemer as a trophy of his victory. The promise connects it with the very last scene—with the very last words uttered in the hearing of the apostle, "Behold, I come quickly;" and it is an exhortation to a diligent improvement of the mercies to be experienced from the time of their first restoration to the second coming of the Lord. To the people, symbolized by the church of Philadelphia, is "the crown" alone promised: and the exhortation evidently applies to the restoration of the "crown" of Israel, usurped by the tyrannical monarchies, and given them again on their entering the land. It succeeds the "hour of temptation," and is previous to the coming of Christ; and has reference therefore to the interval between the first and second judgments. The last period of the prophecy is when the Bride and the Lamb are to be in

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company, and when they are united; and then is the general invitation given to the marriage-supper, when all the promises shall be fulfilled, the full fruition of which is described in the next clause: "Him that overcometh will I make a *pillar in the temple of my God;*" doubtless intending the temple of the New Jerusalem, of which city the Lord God Almighty and the Lamb are the temple. "And he *shall go no more out;*" equally evidencing that the promises of their restoration, as described in the prophecy of Ezekiel, which are to be "for evermore," are final and perpetual. "And I will write upon him the name of my God, and the name of the city of my God, which is *New* Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Of the same people, whether of Philadelphia or of Israel, must it have been also said by the Apostle, "His name, shall be in their foreheads," xxii. 4. But the 144,000 sealed of the twelve tribes of Israel have their Father's name written in their foreheads, xiv. 1.; and it is therefore a conspicuous distinction, and is doubtless predicted of one and the same people. It is partly the same promise made to the church of Macedonia, who are to be under the government of the offspring of David; and respecting which people, we have observed, that, as a "white stone" is given to them containing the "new name," it is on the behalf of Israel that any privilege they obtain is to be exercised.

But if these magnificent promises are made to the church of Philadelphia only; either that church must be the Lamb's Bride, or it is the place of her residence, or it symbolizes Israel; and if the latter, then is Israel identified with the New Jerusalem; for they, to whom the promise is made, are to be the inhabitants of the New Jerusalem—are to be pillars in the temple of it—are no more to go out, and are to have the name of the New Jerusalem, and their Father's name written on their foreheads; and which city, it may be remarked, was exhibited to the apostle as "the Bride of the

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Lamb." But there cannot be an individual, who would infer that these promises are made to Philadelphia, except as symbolically representing the children of Israel. Hence it follows, that the Jewish people, when raised to their promised glory, are the Bride of the Lamb; which confirms the supposition that the ark of the Testament seen in the Temple on its opening, intends the Jewish nation; and that the opening of the Temple is the establishment of his kingdom who presides in the Temple.

"*In that day* shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Israel MINE INHERITANCE:" and were there not another promise in the Sacred Volume besides this, applicable to the subject, it would be sufficient to warrant the highest expectations. If an inheritance symbolize any thing, it denotes a peculiar possession; and, being prophesied of Israel in its collective capacity, must intend the aggrandizement and glory of that nation as a people upon earth, blessed with the favour and presence of the Most High. Since the days of Isaiah, they have been a desolate people, rather than the peculiar possession of the Lord of hosts, and have been constantly despised and persecuted by all nations. The promise remains, therefore, to be fulfilled in its utmost extent, whatever may be conceived as the privilege of being an "*inheritance* which the LORD OF HOSTS *shall bless.*"

I have been much interested, since writing these observations, in the account given us by the intelligent travellers, before noticed, Messrs. Parsons and Fiske, of the present state of Philadelphia; and I could wish the reader would peruse it under the influence of those observations already made on the narrative of these travellers concerning the city of Thyatira. I confess that, when their statement reached me, although I had no previous doubt of the truth of the hypothesis, which I have endeavoured to establish concerning the seven Asiatic churches, as to their

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symbolical character; yet I felt it to be a powerful corroboration of what had been advanced.

From the texts supplied by the Apocalypse and by Isaiah, I have presumed that Philadelphia symbolizes the Jewish nation; that the Jewish nation are the Lamb's Bride; and, that the Bride of the Lamb is the *New* Jerusalem, or the eternal kingdom, which the Most High God purposes to establish on the ruins of the tyrannical empires—his own fifth kingdom, under his special presence and peculiar protection. I can hardly express the feeling produced in my mind, when I found, from the statement of these intelligent travellers, that "*Philadelphia* is now called by the Turks 'Allah-Scheyr,' or, as translated, 'THE CITY OF GOD.'" On what account such a name should have been given to it by the Mohammedans, is inexplicable, except by the over-ruling providence of God, as if to point out the symbolic meaning of the seven Asiatic churches. Whatever may have been the intent, it is certain that the city which I have supposed, on perfectly distinct grounds, to have symbolized the sixth and the ruling kingdom in the future government of the world, is now called "the city of God;" but that the title belongs truly to Palestine, or the land of Israel, sufficient, I think, has already been advanced to establish the point: other reasons will, however, be adduced in the last chapter, concerning the New Jerusalem of the Apocalypse, to prove its connection with the people of Israel.

Of the present state of Philadelphia, (symbolically Israel,) the same travellers, in their report, announce: "Gabriel, the archbishop, is a man of learning; had formerly one bishop under him, now none, and but about twenty priests. His diocese includes Sardis (symbolically Assyria) on the west, and Laodicea (symbolically Egypt) on the east; containing about six or seven hundred Greek houses. There are five churches in this town, besides twenty which are either old or small, and not now used. The whole number of houses is said to be 3000, of which 250 are Greek, the rest Turkish. *Few of the Greeks understand any language but the Turkish. The city* is seated *at the foot of Mount*

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Tmolus, and is nearly in the form of a *parallelogram*,* and surrounded by *walls* now *in decay*. There are six mosques. Saw the church," observe the missionaries, " in which the Greeks, say the Christians, assembled, to whom St. John wrote. It is now a mosque. The Greeks appear to be *superstitious, and observe fasts*. Many schools are established, in which the children appear to be carefully instructed. *Tracts* were distributed to them; and SOME TESTAMENTS were sold to the priests, who were afterwards seen reading them together," from which it may be hoped some good will arise; " and an agent for the sale of Bibles was procured in the person of the schoolmaster."

Continuing the symbolic sentiment, there appears sufficient in this account, substituting the Jews for the Greeks, and the European and Asiatic nations for the Turks, to draw a true outline of the history of the Jews at the present day. The state of religion—the proportion of Greeks to Turks—the language—the form of the city—its situation—the desecration of the primary church—and the conversion of it to the use of Mohammedism—the number of its other churches—the superstitious observance of fasts —the instruction of children, and the present existing disposition to receive and study the Scriptures, are indications which would form no displeasing traits in a true narrative of the Jewish nation; and I would specially instance the disposition manifested to receive and study the Hebrew

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* " In geometry, a right-lined quadrilateral figure, whose opposite sides are parallel and equal."—*Walker*. Such, also, is the exact description of the holy city, the New Jerusalem, upon which much remains to be said: but the description of the present form of Philadelphia, as well as the prophecy of Isaiah, concerning "Assyria, Israel, and Egypt," is worthy of notice; and if the proportionate magnitude of Philadelphia had been given, perhaps some information might have been obtained on the mystery of the measurement of the holy city.

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New Testament,—a circumstance unknown in any former period of time. Whether the facts narrated be symbolical of that people or not, I will not further attempt to enforce, but would request the reader to ascertain the truth for himself, and diligently improve the result of the information obtained.

SEVENTH GOLDEN CANDLESTICK.

Laodicea—Egypt.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the *beginning of the creation of God;* I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me *gold tried in the fire,* that thou mayest be rich; and *white raiment,* that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to *sit with me in my throne,* even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

"The Circus, and the three stately theatres of Laodicea, are now peopled with *wolves* and *foxes,*" writes Gibbon. How descriptive is this of the state of the Coptic church in Egypt, under all the governments to which it has submitted, since it subsided into a kingdom—as the basest of the kingdoms. Wolves and foxes may well symbolize the

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ravenous beasts which have desolated that kingdom: first, by the Romans, well depicted by the wolf as their known emblem; and Arabs, Turks, and Mamelukes, under the symbolic foxes, who have since devoured the Coptic church. It is, however, still in existence; has maintained for ages the dying embers of the Abyssinian church, and is disposed to attend to the Scriptures and receive instruction on their vital interests. A Laodicean spirit is proverbial, and perhaps was never more justly applied than to Egypt, considered as a nation, though flourishing in former times, and then exemplifying a truly Christian spirit.

But what is the prophecy? "These things saith he who is the Amen, the *faithful and true Witness*, the *beginning of the creation of God.*" It is he who sat on the white horse, going forth to conquer and deliver the nations, who saith it, and who bears the title of "*Faithful and True*" on the occasion. And the Egyptians are, in the last day, to be in a peculiar sense the *people of God*, agreeably to the promise, "Blessed be Egypt my people, whom the Lord of hosts shall so bless." The church of Laodicea is therefore connected with the time of the Mighty Conqueror, and her crisis depends on the battle of Armageddon. Egypt shall *be smitten in her seven streams in that day*, be delivered from her oppressors, and will be united with Israel and with Assyria. He interposes therefore in her behalf, and encourages her to hope in the promise, from the title which he bears.

His latter title, "The beginning of the creation of God," may remind us of the ancient glory of Egypt. It was the cradle of the Abrahamic family: "To be learned in all the wisdom of the Egyptians," was also a common proverb; and probably Egypt became the first settled, and was certainly the first civilized of all the nations. The very title seems to refer to this subject—"The beginning of the creation of God." Many nations have claimed the honour of having had the "first Adam" as their inhabitant. Whether Egypt has done so or not, I am not certain; but the title seems to allude to it. There is another sense,

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however, which it more probably imports: to enter the promised land, and secure a constant and easy access to it, it has always been deemed necessary by the conflicting parties to possess themselves of Egypt. The great bulk of the Jews inhabit Europe, and other distant nations; and it will be recollected that they are to be brought back first in the ships of Tarshish. It is, therefore, particularly probable, because of the inconvenience and perhaps the impossibility of penetrating in any other direction by land, that the Jews will proceed to their destined habitation by way of Egypt; and that Egypt will be subdued as the first province of the last empire, and the right of entry to Jerusalem, which is to be *the throne of the Lord*, be secured by the possession of that kingdom. This is partly predicted, when it is said: "And *in that day* (which is undoubtedly the day when the Judaical Empire is to be established) shall the Lord set his hand a second time to recover the remnant of his people; and he shall set up *an ensign* to the nations. And the Lord shall utterly destroy the *tongue of the Egyptian sea*, and with his MIGHTY WIND shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* (his people) go over dry shod," *Isa.* xi. 15.—"The house of Israel are (those) MEN," so called by Ezekiel. This expression, "men," I believe to be a positive allusion to that people; for it is applied to them when their punishment and their recovery are predicted by Ezekiel. The verses quoted seem also to imply that Egypt will be truly favoured, and be the first converted to their cause of all the Mohammedan nations, and voluntarily engage in promoting the interests of the redeemed of Israel. After the first opposition to the return of Israel, it does not appear that any subsequent efforts will be made to prevent a free ingress and egress to and from their own land; for in after-time they will pass *dry-shod* over Egypt, *i. e.* have no army or symbolical river to oppose or impede their course. This may be inferred also from the promise made: "***Blessed be Egypt,*** MY PEOPLE."

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Bishop Horsley, in his exposition of the eighteenth chapter of Isaiah, has turned the "woe" into "ho," as a call to the nations to assist in the bringing back of the "nation *scattered* and *peeled;*" or, as he renders it, "dragged away and plucked." How significant are these expressions, when applied to the Jewish nation! "A people terrible from the beginning hitherto, a nation meted out and trodden down, whose land the rivers (or invading armies) *have spoiled;*" but "they are to be brought back as *a present to the* LORD OF HOSTS, to the place of the name of the Lord of HOSTS, THE MOUNT ZION." Unquestionably, therefore, it is their restoration simply considered, not their conversion, which is intended in this place: and that this prediction has a positive connection with the eleventh chapter is clear: because it is to be when the Lord sets his hand to recover his people a second time, and when he lifts up "*an ensign* on the mountains," which last token is expressed in both chapters. Now those nations which are to be so engaged in bringing back his scattered and peeled people, as a present to the Lord of hosts, are so particularly described, that it has become a question, especially with *maritime nations*, as to the people who are depicted in this chapter. Amongst these, the distinguished honour has been claimed by many doughty champions for the truth, for our own land.

What, then, are the expressions? The prophet exclaims, "Wo, or ho, to the land *shadowing with wings, which is beyond the rivers of Ethiopia;* that sendeth ambassadors by sea, even in vessels of bulrushes by the waters; saying, Go, ye swift messengers, to (or with) a nation scattered and peeled, to (or with) a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the *rivers have spoiled.*" The seventh verse closes with a statement that they are to be brought "as *a present to the Lord of hosts, to the place of the name of the Lord of hosts, the mount Zion.*" "This," observes Bishop Lowth, "is one of the most obscure prophecies in the whole book of Isaiah. The subject of it, the people

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to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, all are obscure and doubtful." With the Bible in my hand, and believing that the glory of the Jewish nation, next to the redemption of mankind by the incarnation of the Son of God, is the grand object of prophecy; and that that infinitely glorious and divine Being has reserved blessings beyond the imagination of the heart of man to conceive, to pour out on the house of Israel; and that "as a man marrieth a virgin," so will he symbolically make them his bride; to me it appears one of the least difficult.

Bishop Lowth, in the plenitude of his learned criticism, translates the same verses:

"Ho! to the land of the *winged cymbal,*
Which borders on the rivers of Cush;
Which sendeth ambassadors on the sea,
And in vessels of papyrus on the face of the waters;
Go, ye swift messengers,
To a nation stretched out in length and smoothed;
To a people terrible from the first and hitherto;
A nation meted out and trodden down;
Whose land the rivers have *nourished.*"

This nation the learned Bishop represents as Egypt, and the whole prophecy as having been accomplished in the days of Hezekiah; and that the presents were brought to the king of Judah on account of his deliverance from Sennacherib. Such an interpretation is unworthy of the inspired record, and has depended wholly on his rendering of the original word, translated in the English version "beyond," as "bordering on the rivers of Cush," or Egypt.

To those acquainted with the nature of symbolic language, I need hardly point out the difference between the word "spoiled," as translated in the common version, and "nourished," as Bishop Lowth renders it; nor can there, I think, be a stronger proof of the influence of private

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opinion, in an attempt to anglicise and give a literal meaning to the Sacred Text. It is evident that Bishop Lowth has considered *a river* as the source of *fertility*, contrary to the symbolical sense of a "*devastating army*." As the subject of the prophecy is uttered concerning "*a nation scattered and peeled, a nation meted out and trodden down*," it is obvious that the symbolical meaning is the genuine sense of the text; and, therefore, that the old version is preferable, agreeably to the opinion of most other commentators. I am convinced that the worthy Bishop has almost uniformly mistaken the meaning of the text, in his whole Exposition of Isaiah's prophecy, from a similar tergiversation of mind, and misapplied the most important prophecies. He is, I think, equally mistaken respecting the first line, as applying to *the land of Egypt*.

Bishop Horsley, renders the same words:

"Ho! land spreading wide the shadow of (thy) wings,
Which art *beyond* the rivers of Cush;
Accustomed to send messengers by sea,
Even in bulrush vessels, upon the surface of the waters.
Go, swift messengers,
Unto a nation dragged away and plucked—
Unto a people wonderful from their beginning hitherto;
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled."

And it is of the "people dragged away and plucked," —"whose land rivers have spoiled," that he considers the present is to consist, which is to be brought to the Lord of hosts "unto the place of the name of Jehovah of hosts, "Mount Zion." From this translation many persons have entertained the idea that England has been denoted as the land shadowing with wings, or symbolically covered with sails of ships: but the learned bishop has not, I conceive, warranted this suggestion. On the contrary, it appears that, in searching for the land of Cush, *beyond* which the agents must be found who are to engage in the enterprise of bringing back the present to the Lord of hosts of his

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people, "dragged away and plucked" from their own land by invading armies, he steers far wide of England, and leaves it uncertain as to the people so to be engaged; observing, however, that, in looking beyond the rivers of Cush, the eye would probably be directed towards the coasts of North and South America. I would remark, that, without the slightest knowledge of what Bishop Horsley had written on this subject, I had arrived at the same conclusion; and every word which has been penned on this subject was without reference to his critical discussion of this chapter of Isaiah; except that a general notion pervaded my mind, that he had pointed out England as the favoured nation, which does not, I conceive, appear to agree with his opinion.

It is certainly a most interesting point; and in this age of the world, when, I doubt not, the prophecy is about to be accomplished, a further discussion will, I hope, at least interest, if not edify, the reader: but I trust the latter, and pray the God of Israel that whoever he may be who peruses these pages, that the subject may receive from him a serious consideration; convinced that there is no man upon the face of the globe whose interests are not comprehended within the event of this sublime prophecy. Paying due respect to the opinion of Bishop Horsley, I shall leave to the critics the question for further decision. The translation of that learned prelate is deservedly estimable, but does not differ materially from the common translation. With this aid I shall submit to attention some circumstances which may assist in a settlement of the dispute.

There can be no question, I conceive, that, as it respects all other nations than those which are now, or which may in a short time be distinguished for naval superiority, that they are altogether excluded from the prophecy; and, unless in the arrangements of Providence some other conspicuous power should start up within the course of the next fifty years, the contest, in this holy warfare, must exist exclusively between Great Britain and America; for these are the only two nations who can now dispute the pre-

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eminence in maritime affairs. In offering any observations on this point, I would state the question, as fairly as I can, which is now at issue, and submit it for an impartial decision. Naturally, I may be supposed to have the common feelings of patriotism existing in my breast, as are possessed by other persons; but, in the pursuit of truth, in this, as in all other questions connected with the word of God, this feeling, if it tend to warp the judgment, or bias the mind, will, I trust, subside, nor any favoured hypothesis, not founded on the Divine word, be at any time maintained.

We will suppose then that a man like the prophet Isaiah, standing *in the midst of Judea*, commissioned from heaven to proclaim deliverance to that people which had been driven from it, and, in the language of the prophecy, was to call upon some maritime nation to bring back the people of God, in their swift messengers, as a present to the Lord of hosts, in Mount Zion; if he were to utter the words, "Ho! to *the land shadowing with wings*, or spreading wide *like wings*, BEYOND *the rivers of* ETHIOPIA." To which of these two nations, it may be inquired, would he naturally direct his attention? to England, or to America? The words, "BEYOND the *rivers of Ethiopia*," would create the first impression produced on his mind, and his visual powers would be turned in that direction. I fear that, in such case, Great Britain would escape his notice.

Many learned authors have supposed the Nile to be intended by the rivers of Ethiopia, because it is divided into seven streams. In this case, however, placed, as we must necessarily suppose the prophet to be, in the land of Judea, and recording a prophecy concerning the people of Israel, looking beyond the Nile, he would, of necessity, look in a very contrary direction to that which it would require, if his attention had been directed towards England: but if the rivers of Ethiopia, without straining the text, intend the *rivers of Africa*, then would he still look wider of England, and direct his eye to the very point, either of the Nile, as it descends from Africa, and in the line, as the general belief is, to the inland sea, which connects the

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Niger and the Congo, the two greatest rivers of Africa. It must also be noticed that they are *rivers* which are mentioned; *not a river*, as the Nile must be considered to be, whether divided into seven streams or not. His view would then be guided by those two streams to North and South America. This is a point certainly in favour of the high and distinguished honour which it may be supposed is about to be conferred on America.

Again; it must be a land "overshadowing with, or spreading wide like wings." Supposing these to intend ships, as the advocates of Horsley have supposed, it is doubtful, perhaps, to which of the two countries the pre-eminence would belong; for, in a consideration of the prophecy on this subject, I would not throw into the scale on either side, in this holy warfare, that detestable power, acquired by force of arms, which the God of heaven has described in characters which cannot be mistaken, as belonging to the *briers* and *thorns*, or, in still more prophetic and well-known symbolical language, to the *beasts* of the earth. But if the expression intend the geographical character of the land, the inquiry must be directed in such case to which would then be marked out as the favoured nation? America would incontestably obtain the palm: and that it is the geographical character of the land which is intended, and that its form is described, by "spreading wide like wings," is, I think, clear; because its maritime qualities are expressed in the next sentence, as "accustomed to send ambassadors" (or, as asserted, merchants to trade) "by sea." There is something likewise particular in the circumstance, that the nation is not named, as seems to be the case in all other prophecies; and it is certain that America was nameless till within a very recent period of time: but England has, I conceive, her peculiar symbolical name in the prophetic record, which I need not suggest.

These circumstances at once convince my own mind that America will be foremost in the contest; and if there were nothing else in the Holy Scriptures to satisfy me of their Divine inspiration, fulfilled as I imagine they will be, then

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would every doubt be set at rest, and every hope, as to all other points, be abundantly confirmed. Four hundred years have scarcely elapsed, since America, either North or South, was known, or but slightly noticed, since the division of the earth, which took place in the days of Peleg; and from which division, one most respectable author particularly considers the Atlantic to have derived its name; and that from the sinking of a continent in the ocean, which now separates the American territory from other parts of the world, and, to my mind, supports it on reasonable grounds. But America has since been accurately defined, both as to *its form* and position. If then we stretch a line through Hudson's Bay, on the margin of the Polar Ocean, even as now known, to Icy Cape, imagination cannot better picture the form of *a pair of* "WINGS," than the continents of North and South America would then present to our attention. This point is easily ascertained; and to this suggestion will be given that credence which may be considered due as belonging to the prophecy. Were the supposition to prove correct, it would determine, in a remarkable manner, the accuracy with which He, "who sees all things and knows all things," inspired his prophets.

On a close inspection of the record, for reasons which I shall adduce, the proclamation belongs, I think, to the second return of the nation, to take place after the first, but previously to the conflict of Gog and Magog, and probably in 1844. Though this glorious employment must be adjudged to the Americans, of bringing back the long-lost tribes of Israel, which are also to be gathered diligently and with care from other nations; yet does it not leave other nations hopeless, or that they will be deprived of some participation in the honour of engaging in the first return of "Judah and his brethren of the house of Israel."

In what respects the characters of these two nations, Great Britain and America, stand at present with respect to the work in which they have engaged, will be a subject of curious but not unimportant inquiry; and it is certainly remarkable, that these two nations only appear to

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be interested in the predicted recovery and conversion of Israel. To England belongs the advantage of having first advocated the cause, in calling the attention of the world to the conversion of the Jewish nation; and as a corollary, which, perhaps, in the order of Providence, and as revealed, I think, in the councils of the Divine will, is to take precedence of their conversion;—the restoration of the Jews, as a nation, to the holy mountain of Zion. The English are, however, in my judgment, the people of whom it is prophesied in the third verse of the eighteenth chapter, "All ye inhabitants of the world, and *dwellers on the earth,* see ye, when he lifteth up *an ensign on the mountains;* and when he bloweth *a trumpet,* hear ye." It is their happiness to dwell on the spot, as predicted, within the site, and in the last stage of existence of the Roman world, which is the last of the mountains of the earth that has not been levelled before the mountain of the Son of man, which is to be established; and to which is now loudly proclaimed, "Who art thou, *O great mountain?* before Zerubbabel thou shalt become a plain." The *dwellers on the earth* are also, I think, distinguished from the *inhabitants of the world;* the world having a more extensive signification in this place than the earth; which, I conceive, applies exclusively to the site of the tyrannical kingdoms, and especially the eastern part of them.

The blowing of the trumpet is, probably, intended of the second return: but England is now lifting up the *ensign* on the mountains, as a manifestation of the Divine will, that Judah should be restored. That any thing, however, will be effected by Great Britain, on a grand scale, in behalf of Judah, as a nation, I am not sufficiently sanguine to believe: the reward of those, however, who are engaged, is in the work, though it be only attempted. There is something too chilling and forbidding in the atmosphere of England, as it is at present constituted, even to admit of this great work being made a *national object;* but it is a matter of rejoicing, that, in this respect, and almost every other good work, her people go before

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their governors, whether in church or state; and I would instance, as a proof, this very work. Nothing has been done comparatively by her rich and great men, or by her dignified persons, in behalf of this object; but, on the contrary, it is considered fanatical and enthusiastic: and those oppressive laws which stigmatize a nation as barbarous, and were peculiarly framed with a view to the spoil and oppression of the Jewish nation, still exist as an indelible disgrace on the statute-books of England, and as witnesses against her, when the wrath of the Lord shall go forth as a devouring fire. The first remark will apply as it respects the Bible Society, as well as the various Missionary Societies of our land. Charitable objects share the attention of individuals; but the etiquette of courts and rulers prevents any favour being shown towards objects of a religious nature, except in one channel; whereas the advancement of truth and the glory of the Redeemer should be the prime motives of all the acts of the nation; and the rulers, not the governed, should set the example. It is needful, therefore, that the serious and the thoughtful should more closely unite their strength, and press forward to the help of the Lord against the mighty; for "*the Lord of hosts mustereth the battle.*" Whenever that kingdom is established, which the unanimous voice of the prophets declares shall be established, and "Jerusalem shall again put on her beautiful garments," "the nations of the earth shall bring their wealth and honour into it." Holiness shall be written upon every thing which belongs to them, and be willingly dedicated to the service of their God. At present that help is to be obtained from those only (and they are few compared with the listless multitude) who see it to be their duty, and feel it to be their happiness, to promote his honour.

Some noble instances have occurred of devotion to the cause, and of a dedication of wealth in honour of the Redeemer, and for the welfare of his Jewish people. The stores of individuals have been poured at his feet: but the great body of Christians are heaping up riches, not knowing who shall gather them, and lavishing their substance in imi-

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tation of their worldly fellow-subjects, in honour of the god of this world, preferring his glory to the glory of the God of Israel. They give their guinea, it is true; but it is where they should bestow their thousands; and they consider the loan of their names as a claim upon the Divine bounty. The meanest subject of the land does far more and better with his means, and presents them as voluntary offerings. "Consider this, ye that forget God," lest he say, *in that day*, "Depart from me, I never knew you." These are considerations which I conscientiously and earnestly submit to the serious attention of the guilty. I have said, however, that there is something chilling and forbidding in the character of Englishmen. It is true in another sense: they will do their work, be it what it may, in their own way. I lament the circumstance more particularly as it affects the cause of Israel; for if ever there was an object which called for unanimity of sentiment and cordial co-operation, the welfare of Israel is one that should have embraced the powers of every individual in the nation, whether high or low, rich or poor. The work must, however, be done by persons of one persuasion, as it respects the form of church government, whilst at the same time no difference as to vitality of principle exists amongst those who are excluded. The religious body who have been shut out from engaging in the work, and who dastardly yielded their banner on a recent occasion, because a few pounds were wanting, which they were unwilling either to beg, lend, or bestow, will, I trust, again resume their operations; or that a door may be opened for their re-admission to the circle engaged in so good a work; which would be of infinitely greater advantage to the common cause, and thus all yield their speculations on minor matters in fervency of spirit to the Lord God of Israel.

I have been wandering (but I trust not uselessly) from the subject. Let me proceed then to inquire, how stands the case in behalf of America? She has the vantage ground: already have her missionaries entered the Holy

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Land, and planted the standard of the cross on the citadel of the New Jerusalem. It was a wise plan, which the Americans devised, and perfectly in accordance with the Divine precept, "beginning at Jerusalem." Its first intimation induced me to hail the event as a trophy of victory: it spoke volumes in their favour. Their devotedness to this object is not less conspicuous than that of "an Israelite indeed" of my own country, in whom, I believe, there exists no guile, who came forward with unbounded liberality to contribute to the object in the hour of necessity; and, had not his magnificent contribution been clogged with conditions, would have ranked him amongst the noblest of the human race. On the formation of the mission to Jerusalem, which the Americans determined should, at least, continue for ten years, the necessary sum to ensure its perpetuity during that time was subscribed in a few hours; and one individual not only bestowed a noble gift, but pledged himself to a very large subscription during that series of years. This was worthy of a true disciple, and showed a right spirit towards that glorious object.

It may be supposed that the locality of England may give her greater opportunities, and secure for her advantages which the Americans do not possess: and I have little doubt that many persons have been inclined to favour the hypothesis maintained concerning England on that ground; surmising that, by her numerous vessels, she would have greater facility in approaching the Holy Land and all other parts of the earth than the Americans. This is very doubtful; as, whether arriving from England or America, vessels could as easily obtain the desired access from one shore as from the other; and from other parts of the world, where vessels of either nation obtain admittance, opportunities are equal. America has long desired, if report may be believed, to possess herself of some station in the Mediterranean. England is already sufficiently occupied with her innumerable and exhausting colonies, and with the Indian world, to embarrass her whole means. Were circumstances, there-

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fore, to arise, well acquainted as the Americans are, (perhaps better, from her trade in that quarter, than any other nation,) and unfettered by the complicated machinery of colonial possessions, she might, in a very short space of time, and perhaps without the knowledge of England, possess herself of Egypt.

As Egypt is to "*be smitten in her seven streams,*" that is, as I conceive, she is to be attacked from the Mediterranean, into which her seven streams discharge their capacious waters, it must be by some maritime power; and that she will be so attacked by some power is plain; because the same prophecy declares, that the house of Israel, on their return, shall go all the rest of the way *dry-shod;* that is, there will be afterwards no opposing army or river to encounter. This may be deemed fanciful; but there is no necessity for supposing a miracle to be wrought on the occasion, as that the waters of the Nile will be literally dried up. The language of symbols, when well understood, speaks as plain as the simplest language can possibly do; perhaps more so, because a definite idea may be attached to a symbol, whilst, in the course of time, a nation changes its language, and ancient words become obsolete, and their meaning not known. It will be a miracle, powerful enough to excite the surprise and admiration of the world, that the ten tribes which were lost are now found; and a greater miracle still, that those who have been counted the scoff and off-scouring of the earth, scattered and peeled, and driven to the very extremities of the habitable globe, to obtain a covert from the tempest, should now be so regarded as to excite holy contentions amongst the nations of who shall do them the most service.

But if the investigations, so far as they have been carried on, should prove well-founded, America possesses still more decided advantages; and the character of the most favoured nation would be instantly decided, and to whom the ships of Tarshish are to belong. Now they are to come "from a *far* country," as Isaiah prophesies; which cannot be so well said of England as of America: and it is the second return to which he refers: "Who are these

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that fly as a cloud, and as doves to the windows? Surely *the isles shall wait for me,* and *the ships of Tarshish first* to bring thy sons *from far;* their *silver and their gold* with them." Is it improbable, nay, I would say, is it not very certain, that this expression may intend that very land of *gold and silver,* for which South-America is famed, and with which it has so abundantly stored the world? I will, however, continue the words: "*Unto the name of the Lord thy God,* and *to the Holy One of Israel;* because *He hath glorified thee.*" Here the very words of the prophecy in question are repeated, and determine, I think, the identity of the two prophecies.

America, however, I should observe, is said to contain the very people in question, even the Aborigines of the land, or the native Americans. They are, therefore, deposited in the bosom and within the walls of their powerful protectors. This circumstance has not, indeed, been fully ascertained, though for a long time strongly suspected. A recent American work, entitled the "Star in the West," and which has been re-published in the pages of the Jewish Expositor, has proved to my satisfaction that they are the people. But an article on the American Indians, in the Encyclopedia Britannica, sums up also an immense variety of particulars, in which the native Americans agree in their forms and ceremonies with the ancient customs of the Israelites, however much they may have degenerated, in the course of ages, from the righteous and holy principles of their forefathers. If idolatry were the cause of their punishment, they hold it now in abhorrence, and invoke only the GREAT SPIRIT. They can give little account of their origin; but point to the quarter whence it is supposed they must have come,—the northern regions; and it is certain that the ten tribes were driven to a far distant land during their dispersion by Salmanasser, and might have entered North-America by "Behring's Straits:" and this particular applies to the natives both of North and South America. Their festivals are held at the same time, and after nearly the same manner, (except in the point of sacrifices,) as they were by the ancient Israelites.

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Their sacred dances—their invocation of the name of Ye-ho-wah in their sacred songs—the separation of their women in a certain state—the rite of circumcision common amongst some of their tribes—their burials, as to the position of the body when deposited in the earth,—as well as their many traditions, all show them, in a variety of respects, to have been apparently connected. When the Spaniards and Portuguese entered South-America, they found the inhabitants a civilized, hospitable, and wealthy people; but their memorials perished in their subjugation, and by their slavery under their inhuman masters; and millions were sacrificed by their murderous conquerors to the insatiable thirst for gold. England drove the Northern Americans into their wilds and fastnesses: but the Americans are now atoning for past transgressions, and opening the door for their return to love and mercy; and anxiously is the attention of these once-deemed barbarians directed to the attainment of true knowledge. The sentiments of piety, and benevolence, and honour, which many of their chiefs possess, have been well attested; and they are said to be a noble race. Instances of the most magnanimous sentiments, and the profoundest reverence for the Deity, have been detailed in the most interesting interviews; and, it is to be hoped, they are spared for the day when the Lord will yet appear in their behalf.

It is worthy of remark, and as an interesting point in this discussion, that Dr. D. Clarke, in his Travels, has recorded some opinions concerning the Pyramids of Egypt, which, to my mind, corroborate the question concerning the natives of America being the descendants of the ten tribes. The conclusion of that learned writer, as to the design of these pyramids, is, that they were sepulchres; and that what is called the great pyramid was raised in honour of Joseph, by the patriarchal descendants; that his bones were deposited in it during their bondage in Egypt; that access to its interior was only known to the people of Israel, in order to keep them safe, and to comply with the command of Joseph, that his bones should be

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carried up out of Egypt when they departed; and that it was actually broken open by them, and the body removed from the "Sorôs," when they went up out of that land. A very singular connecting link between the people of Israel and the Aborigines of South-America is thus supplied by the character of these remarkable monuments; since nothing like them, except in that country, is elsewhere to be found.

"In America, however," observes Clarke, "pyramids were built in this manner by the ancient inhabitants of that great continent. That those pyramids were also temples, is true, because all ancient sepulchres were objects of worship; and tombs were the origin of temples. The Spaniards, when they first arrived in Mexico, found pyramids as temples there; but they were sepulchres. Gage describes one of these: 'It was,' says he, 'a square mount of earth and stone, fifty fathoms long every way, built upwards, like to a pyramid of Egypt, saving that the top was not sharp, but plain and flat, and ten fathoms square. Upon the west side were steps up to the top.' By the account Gemelli gives of the Mexican pyramids at Teotiguacan, signifying, in the language of the country, a place of gods, or of adoration, they were erected like the Egyptian pyramids, for sepulchres. The first he saw was a pyramid of the moon, about one hundred and fifty feet in height. It was made of earth, in steps, like the pyramids of Egypt, and on the top of it was a great stone idol of the moon. The pyramid of the sun was forty feet higher, and, upon the top of it, a vast statue of the sun; and, as these pyramids were erected for devotion, so were they for sepulchres."

"Gemelli further informs us, that within the pyramid of the moon there were vaults, where their kings were buried; for which reason the road to them is called Micaotli, that is to say, the way of the dead. Precisely too after the manner in which the pyramids of Egypt are surrounded, by sepulchres of a more diminutive form, 'the Mexican pyramids have,' as Gemelli tells us, 'about them several artificial mounts, supposed to be burying places of lords.'

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Another instance of a similar nature, and more remarkable for the similitude it bears to the principal pyramid of Egypt, was found in the same country about thirty years ago, whilst a party were hunting: This is the great pyramid of Papantla, mentioned by Humboldt; for, in this, mortar may be discerned in the interstices between the stones. It is an edifice of very high antiquity, and was always an object of veneration among the Mexicans. Humboldt says, they concealed this monument for centuries from the Spaniards; and that it was discovered accidentally in the manner that has been mentioned."

It is obvious, from this statement, that some communication must have existed at some time or other between the two continents, before the discovery of America. Such a remarkable similarity of ancient customs could never have arisen in different parts of the world, and in only these two parts, unless some intercourse had existed in former times. Either America was peopled, it might be imagined, by the Egyptians, or by the children of Israel. If Clarke's opinion be correct, that the pyramids were built by the children of Israel, it is probable they also erected the Mexican pyramids; and, considering the other signs, which identify, in a measure, the native Americans with the descendants of the ten tribes, it may be deemed, perhaps, certain, that they found their way there after the Assyrian captivity. I submit these points, however, to the consideration of the reader; and would only observe, that the circumstance of these sepulchres being dedicated to the sun and the moon, is another probable circumstance. The "sun and moon" must have been symbols well known to the children of Israel, and were constantly applied to the sovereign authority, and to the sacerdotal office. These sepulchres, it appears, were the depositories of their dead; and it is but reasonable to conclude that they received their symbolical titles, as temples of the sun, and of the moon, not as objects of their religious worship, but as proceeding from their high veneration for *the dead*. But this high regard for their dead, stimulated probably by the ambition of rulers, and by the priestcraft of the eccle-

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siastical authorities, did probably degenerate into religious honours paid to their departed spirits; as, exactly upon the same principle, the system of "demons," or of "deified men," has obtained in the Roman world.

To the Americans, therefore, on all the grounds which have been stated, and upon the fairest construction of the evidence, and yet with the natural bias in favour of my own country, I must relinquish the honour of our nation being the favoured people who are to be the bearers of the glorious present to the name of the place of the Lord of hosts, in Mount Zion.

Without stating the remaining contents of the prophecy in question, we should, perhaps, leave the ground to be traced again on some other occasion; and would, therefore, now say, that, from its internal evidence, this last return seems to relate to the recovery only of the ten tribes. It appears that the Jews must have been already established when the event referred to takes place. In the third verse, the Lord represents himself as seated in his dwelling-place, and succouring his people under trials; whose presence acts upon them "like a clear heat upon herbs, and like a cloud of dew in the heat of harvest," or the reaping-time of the daughter of Zion; when the herbs are, from untimely rigour of the elements, in danger of perishing, and the labourers of the harvest are falling under their toils from excessive heat, he tempers the atmosphere, and enables them to proceed in their work, and the herbs to arrive at maturity. The time of trial is evidently predicted in the fourth verse: "For *afore the harvest,*" when he will decidedly appear in their behalf, "when the bud is perfect, and the *sour grape* is ripening in the flower," clearly alluding to the rise of the sap in the vine of Israel, "he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches." "In measure, when *it shooteth forth,* thou wilt *debate with it:* he stayeth his *rough wind* in the day of the *east wind.*" *Isaiah* xxvii. 8.

Similar events are predicted by Zechariah, as taking place before the battle of Armageddon; the witnesses also are

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to lay dead and unburied during the three and a half preceding years, before noticed, as the time when the beast from the bottomless pit ascends to his destruction: "They shall be left together to the *fowls of the mountains*, and to the *beasts of the earth*." On the death of the witnesses, the kings make merry, and send gifts to one another; and are, I conceive, represented in this place by the beasts of the earth: the adherents of the Papal apostasy are equally represented by the fowls of the mountains, who share in the joy, and are the cause of the calamity; for "*the fowls* summer upon them, and all the *beasts of the earth* winter upon them." The symbolic term of "beasts of the earth" is well understood; the "*fowls of the mountains*," not so perfectly. To the destruction at the battle of Armageddon the *fowls of heaven* are invited, to be witnesses of it, and are partakers of the spoil; and by these the Jews are intended. The fowls of the mountains are, therefore, the allies of the beasts, and are connected with them in summering and wintering on the depressed mountain of Israel; and are elsewhere noticed by the same prophet. Hence it may be inferred, that they are the pseudo-christian party, which are connected with the tyrants of the earth. At that time, probably, will the present be brought to the Lord of hosts; who will enter the Holy Land by the way of Egypt, and aid in the subjugation of the enemies of Zion.

There is, however, one view of this subject, which it may be expedient to notice; though I conceive it cannot be so well reconciled with the prophetic expression of the call being given to the land *beyond the rivers of Ethiopia*. It is a difficulty, however, which it may be well to consider on this occasion. When the sealing of the twelve tribes takes place, the angel, who has the seal in his hand, and arises from the East, commands the four angels standing on the four corners of the earth to restrain their fury till those intended for protection are sealed; and then they execute their commission, which is, to "hurt the earth, and the sea, and the trees." In like manner, when

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the dry bones of the house of Israel are to rise up out of their graves, and to be gathered from the countries whither they had been dispersed, Ezekiel is commanded to "prophesy, and say to the wind, Thus saith the Lord God, *Come from* the four winds, *O breath,* and breathe upon these slain, that they may live. So I prophesied," says Ezekiel, "as I was commanded, and the breath came into them, and they lived and stood up an exceeding great army."

The question which would necessarily arise upon this subject is, whether the resurrection of the dry bones of Israel, or the prophesying to the wind, be an event similar to the call given to the land beyond the rivers of Ethiopia to bring back the people, scattered and peeled, as a present to the Lord of hosts, in Mount Zion. That the four winds relate to the armies of the four empires, there can, I think, be no doubt; but whether the wind, which is to come from the four winds, and which is the breath by which the children of Israel live, be one of the four winds, or the mighty wind of the Lord of hosts, which is to subdue the four winds, and release his people from their thraldom, is a question of more difficult texture. This mighty wind has, I think, been shown to be the king of the North, or the great hail of the Apocalypse: but, if so, its quarter does not agree with the land beyond the rivers of Ethiopia; and may denote a different event, applying to the Jews or Israelites, within the regions of the four universal empires, and would not require ships to accomplish its purpose.

There is, however, another subject which deserves consideration. In the discussion which has arisen on the cherubic wheels of Ezekiel, which cherubim have, I think, appeared also to denote the four empires, *their wings* are supposed to have overshadowed the land of Israel; and that these were employed for the purpose also of protecting their own bodies, or their imperial sway, and in defiance of the God of Israel. As the wings of the cherubim are prophetical symbols, I should have preferred

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adopting the same exposition, rather than have given a geographical character to the wings. These cherubim must be supposed to be still in existence; for the time of wrath is not yet come: they still cover the surface of empire, at least in the west, and cannot so well be explained of the call given to the land beyond the rivers of Ethiopia, which unquestionably bears a local aspect. I submit these particulars to the intelligent mind, which I conceive to be worthy of its consideration; not wishing that the question on which I have ventured to make some remarks should unduly bias the mind of any reader, and anxious that it should be fairly met in all its varying forms.

The event on which I have so largely dwelt, but I trust not without exciting some interest, is certainly remarkable, and appears referable to the title which the Great Governor of the churches has given himself, "*the beginning of the creation of God.*" Egypt is to be the first kingdom smitten, and delivered from her Mohammedan and Papal oppressors, and made *one* with the people of Israel, and with Assyria: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people." The promises in favour of Egypt are indeed abundant. The altar is to be erected in the midst of the land; that is, they shall be wholly devoted to the service of the Lord, and profess the religion of Israel under their guidance. The frame of the city is also to be built on the borders of Egypt, as prophesied by Ezekiel, which is shown to him by the man whose appearance was like the appearance of *brass*. "It shall come to pass," saith the Lord, "in *that day*, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of (or who were led captive by) Assyria, and the *outcasts* in the *land of Egypt*, (probably these same outcasts now brought back as a present to the Lord of hosts,) and *shall worship the Lord in the holy mount of Jerusalem.*" The same close and indissoluble union is predicted, as was before of Assyria, Israel, and Egypt, "the *beginning of the creation of God.*" It is coeval with the first blowing of the seventh trumpet,

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when the kingdoms of the world are to become the kingdoms of our Lord and his Christ; the first glorious march of the advanced guard of the Redeemer, to take possession of his eternal kingdom.

The character of the Egyptian or Coptic church is symbolized by that of Laodicea, and certainly in those characters which identify the two subjects.

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," iii. 15—17.

Words can hardly describe better the present character of the Coptic church. They are in the most deplorable condition, and the governors of it insensible to the misery which prevails. Recent travellers, capable of judging, and who have investigated the point, have found priests and people utterly destitute of the Scriptures, and of course without knowledge. In some cases, where the people would have gladly received copies, they were forbidden by the priests; and the soul of the religion they profess consists in a few unmeaning and senseless ceremonies. They avow themselves to be parents of the Abyssinian church, which once received its patriarchs from them; yet were they incapable, not long since, when a vacancy occurred, of supplying the necessity. The same church in Abyssinia, though avowedly Christian, is sunk equally low in Divine knowledge; yet it is as puffed up and conceited as the Egyptian church. It is not to be wondered at, that, on such provocations, the Great Head of the church should adopt so strong an expression, "I will spue thee out of my mouth." The whole system is to be dissolved, and other teachers must be found. The Thyatiran Catholics, though infinitely superior in knowledge, yet relying on a worldly patronage, and committing fornication with the kings of the earth, and the woman Jezebel and her children, are to

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be cast into a bed of fire, and them that commit adultery with her; because they look not to their spiritual Head as their husband and protector. If these are not to be spared, the Copts must be rejected altogether. They are counselled, however, to repent; they are threatened with chastisement, if they see not their shame, and purchase not, by humiliation and acknowledgment of transgression, the true riches and true righteousness. In Israel there were some that bowed not the knee to the image of Baal; and some, it may be hoped, even in Egypt, are longing for the day of their deliverance. *That fact* is certainly established; some instances having occurred of a desire for information. To such the promise is, "To him that overcometh will I grant to sit down with my Father in his throne, even as I also overcame, and am set down with my Father in his throne." It denotes nearness of access, and demonstrates their connection with the last imperial kingdom. Resting under the shadow of the Redeemer's wings, and scorning to submit to the destroying cherub, and in the same waiting posture as was the pious psalmist, expecting till the tyranny be overpast, they are to receive their teachers from among the people, who are to be kings and priests unto God and the Lamb. The promise connects it with the period of the New Jerusalem, and will then undoubtedly be fulfilled.

"Whom the Lord of hosts shall bless, saying, *Blessed be Egypt my people,* and Assyria the work of my hands, and Israel mine inheritance." This is the triple union under the immediate government and direction of the Lord of hosts, that dwelleth in mount Zion.

In tracing the character of these prophecies, it has been my intention to point out to the reader the prophetic marks; which, to my mind, demonstrate that they contain the same internal tokens as all other prophecies concerning the future day; and that they never were designed by the Eternal Spirit to apply specially to the seven Asiatic churches, but to the symbolical provinces of that kingdom, which is to be established supreme in the last day over all

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the world. It is obvious that the site of that kingdom is to remain the same as it existed under the tyrannical monarchies; comprehending, however, all its parts: and it is natural to suppose that some record of the state of its subdivisions would be found in the prophecies of truth, even under the tyrannical oppression. This has, I think, appeared to be the case in many particular points; and, were the researches of travellers more directed to the state of religion in these several kingdoms, which it has been supposed will necessarily constitute the last universal empire, I should not doubt that a more perfect illustration of these interesting prophecies might still be submitted to general attention.

It is, however, from the symbols of the prophecy that we are to judge of its intent, even though the fact of their fulfilment may not be clearly demonstrated: and I will yet venture to submit, at the close of these remarks, another view of the subject, which appears to me important, and equally decisive of the symbolical nature of the prophecy. In the new translation of the Apocalypse, submitted by Archdeacon Woodhouse, that able writer has rendered the word "candlesticks," as given in our English version, "lamp-bearers;" and observes that "these are explained afterwards, ver. 20, to signify *the seven churches*, or *the universal church of Christ*." I cannot, however, agree with him in the first suggestion proposed, except in a very limited sense; but with the latter I perfectly coincide: yet has he not interpreted according to his own suggestion, but confined his exposition to the seven Asiatic churches. Upon the authority of Josephus, he states, that "the candlesticks of the last temple were seven, each distinct from the other; but that the Romans, when they took possession of them, new-modelled them, to grace the triumphant entry of Vespasian, forming them into one candlestick of seven branches; which they certainly appear," observes the learned divine, "to have been originally." It does not seem very probable that the conquerors would have done so; since the love of display must have tended rather to have divided a candelabra so

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heavy as that which, according to Divine instruction, was to consist of a *talent of gold,* than to have melted seven candlesticks, and destroyed their character as Jewish spoils, and again make them into one. St. Paul agrees with Moses in defining it as one candlestick: and with the statement of this prophet corresponds the prophecy of Zechariah, asserting it to be *a candlestick with seven lamps.* In the course of this discussion, it has appeared, that the empire of Messiah, or kingdom of the saints, is specially to consist of seven kingdoms: and, as we are assured that all the institutions of the Mosaical dispensation were types of better things to come, it is, I think, evident that the seven branched lamps proceeding from one stem denoted that event: but when the Jewish polity was dissolved, and its kingdom overthrown by the Roman power, the seven symbolical provinces may be fitly represented by seven distinct candlesticks or lamp-stands, till reunited in the last day to their original stem; for then "will the law proceed again from Zion, and the word of the Lord from Jerusalem."

During the tyrannical times, that promised empire is suspended; and the separate existence of these kingdoms, or of the churches of these kingdoms, seems to be provided for by the seven symbolical candlesticks: and these, I conceive, are also denoted by the seven symbolical churches of Asia, whose history has formed the subject of these remarks. It is obvious, however, I imagine, that though the Redeemer is seen walking in the midst of these seven golden candlesticks, that there is another important symbol on which any sound interpretation must essentially depend. For "he had in his *right-hand* SEVEN STARS, and out of his mouth went a sharp two-edged sword, and his countenance was as THE SUN *shining in his strength.*" I have before remarked, that every symbol in which the Redeemer is described must be understood of his kingdom, and as having no necessary connection with the Godhead, which is invisible and indescribable. His countenance as the SUN, unquestionably refers to his

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kingdom in its glory; and, as he holds in his *right-hand* SEVEN STARS, these are to be considered as tokens of empire also. A lamp and a star are doubtless homogeneous symbols; and, as it cannot be supposed that the candlesticks were without lights, the lamps must represent the government of those churches which the candlesticks symbolize. But the RIGHT-HAND of the Redeemer and the *seven stars* must have the same significant meaning, and, to my mind, must refer to the same churches, but to a yet future and more glorious condition of the universal church; and must be considered in proportion as A STAR may be said to differ in glory from a lamp; and as the RIGHT-HAND of the Redeemer does necessarily differ in glory and support from a candelabrum. The golden seven-branched lamp of Moses, and that of Zechariah, equally denote the church universal of the latter day, when the glorious kingdom of the Redeemer shall be established, and when the lamps of the churches of his seven kingdoms shall shine *as stars* in the firmament of the "New Heaven," which is to be created in that day. The RIGHT-HAND of the Redeemer simply denotes, I conceive, that his kingdom is first to be established in Europe; and that by means of his Macedonian agent, which, as before suggested, is symbolized in various instances by "a man's hand," but chiefly as a kingdom consisting of five provinces: and in Europe is the church of his Roman kingdom to shine as the "morning star,"—a token of the Redeemer's rise, when his universal kingdom shall shine as "THE SUN."

Were it necessary to be more particular on this subject, I might refer to the first scene in the heavens; in which, at the time he appears to judgment, the same seven national churches are doubtless represented as *seven lamps of fire* burning before the throne; and they are said to be the *seven Spirits of God.* Perhaps the use of the term "fire" denotes the purifying influence then taking place; since he who sits upon the throne is also described in tokens of "flames of fire." In the next scene, however, when he has assumed the dominion, the *lamps of fire* do

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not appear; but he himself is described as having "SEVEN EYES, *which are the seven Spirits of God* sent forth into all the earth;" and that earth is doubtless his *new earth*, created or renewed on his rise to empire. The same distinction is therefore observable in this vision as in the former. In the first vision, he is walking amidst the *seven lamps*, and he has the SEVEN STARS in *his right hand*; in the latter vision, the *lamps of fire* are burning before the throne; but are subsequently represented as the SEVEN EYES *of the Lamb*. Whatever, therefore, is to be interpreted of the *seven eyes of the Lamb*, must, I conceive, be applied to the *seven stars in his right-hand*; and whatever is to be understood of the seven *lamps of fire* burning before the throne, must be referred to the *seven lamps of the seven candlesticks*. But as the SEVEN EYES of the Lamb are said to be the *seven Spirits of God sent forth into all the earth*, the same extensive intelligence and superintendance are to be attributed to the SEVEN STARS. And as the *seven stars* are said to be *the angels of the seven churches*, and the *seven candlesticks* are said to be the *seven churches*; the *seven candlesticks* must denote the same extensive territory over which the *seven stars*, or the *seven Spirits of God*, which go forth *into all the earth*, are said to bear sway. It is, I conceive, therefore a point well established, that the prophecies of the seven churches affect the seven kingdoms of the future empire of Christ, and the kingdom of Israel; and that these are represented by St. John as the seven candlesticks and the seven Asiatic churches.

The use of the number seven is indeed common in Scripture; but is never, I am persuaded, employed without some definite meaning; and has, on all occasions, some reference to these seven kingdoms of the last universal empire, or to the times of the seven tyrannical monarchies. It will be observed, that when the Roman judgment has taken place, as will appear from comparing *Rev.* v. 11. with *Daniel* vii. 10, and the throne of the Lamb is surrounded by the innumerable multitude, seven

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distinct ascriptions of praise arise from them, saying, "Worthy is the Lamb that was slain to receive *power*,—and *riches*,—and *wisdom*,—and *strength*,—and *honour*,—and *glory*,—and *blessing*;" and I think it evident that they arise from the seven kingdoms of the last universal empire, or the churches of those seven kingdoms. These same symbolic expressions may be traced in various other parts of the Apocalypse, and to my mind distinctly refer to the nations over which the triumph is obtained; and perhaps the symbols, wherever they occur, may be referred to the several churches, in the order in which the candlesticks have now been considered. I will only further add, that the reprobate of the seven monarchies, as excluded from "the great and holy city, the New Jerusalem," seem equally denoted by the *fearful*, the *unbelieving*, the *abominable*, the *murderers*, the *whoremongers*, the *sorcerers*, the *idolaters*, and as a generic term for all Mohammedans, the *liars*; and if so, *the sorcerers*, *the idolaters*, and *the liars*, are now ruling over the Roman empire.

We have at length closed the discussion of this interesting vision; and it has, I think, appeared that the "*seven* GOLDEN *candlesticks*" are symbolical of the seven states which are to compose the universal kingdom of the Redeemer; that the vision is connected with the triple division of the great city, which is to fall as a consequence of the battle of Armageddon; and that "the cities of the nations," which compose it, must also fall, and submit their power and riches to the supreme dominion. Whatever may be said in favour of the fulfilment of the prophecy, as it respects the churches of the seven Asiatic cities, I think no question can arise from the incontestable correspondence of their history, exemplified specially in the cases of Macedonia, Rome, Israel, and Egypt; and, agreeably to the maxim, "*Ex uno disce omnes*," that those churches are not particularly concerned, but are symbolical of the seven states of the last universal empire. The prophecies of the other three national churches might have been better expounded, had the means been afforded by the possession

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of their religious history; but the present state of those Asiatic cities, which are their symbols, for the description of which I have relied on the testimony of Gibbon, may be considered equally indicative as the others of the present condition of the nations, whose prophetic history has been reviewed. On the whole, I conclude that the vision of the seven golden candlesticks is a prophecy collateral with the seals and trumpets, commencing from the time when the Redeemer appeared to St. John, and coeval with the duration of the Mohammedan and Papal apostasies. It exhibits the state of the *true church* during their tyrannical usurpations, and, like the seals and trumpets, manifest the care of Jehovah over the interests of a fallen world; causing them at last to emerge from their gloomy darkness, and rise superior to their tyrannical oppressors.

THE GREAT GOVERNOR OF THE CHURCHES.

A further view of the subject, decisive in some measure of the correctness of the opinion now submitted, will add to the present information. The vision of the seven seals closes with the time of silence,—manifestly indicating the triumphant career of the Great Conqueror of the Roman state in its western branch; that of the trumpets, with the triumph of his kingdom in the eastern: the connecting point of the whole is the view given of him in the first scene of the heavens, where he is represented as a Lamb *in the midst of the throne*, and the whole world are celebrating his praises; from whence, for the information of St. John and the church at large, he causes to pass before him that series of scenical representations which were to conduce to his then existing state of glory. In like manner are we to look for a head to the churches, as their governor and preserver amidst the tumults and conflicts which were to arise. That exhibition is supplied in the view given of him, when he declares, "I am he that liveth, and was dead; and, behold, I *am alive for evermore*, Amen; and have the keys *of hell* and *of death*," *Rev.* i. 18. This living

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again *for evermore* must be considered, I think, as the time when his kingdom is fully established. He liveth, it is true; and that must denote a period after the time of his suffering; and the three terms distinguish the crises of his penal death, of his existence during the appointed times, and of his final triumph. The history of the vision may therefore be taken up from the time that it may be said that "He was" upon earth, "*is*," while invisibly present with the churches in their warfare, and "to come," when the promises should be fulfilled: and this course has been followed in the exposition of the churches.

The Great Head of the church presented himself to St. John in those characters in which he was about to appear to victory; and reveals to him, what would be the condition of his people from his first till his second coming. This, I think, is manifest; because he does not appear in other parts of the Apocalypse till he is represented as going forth to victory; or seated on the great white throne in judgment; or on his throne of vengeance on "the sea of glass, like unto crystal;" or when in his peaceable kingdom, surrounded by all his attendants, bowing before him, and glorifying his name; or when he descends to swear "that time shall be no longer." The homogeneity, therefore, of the whole book calls for a similar interpretation in the present instance: thus clearly also do the symbols represent him.

"And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with *a golden girdle*." It is the same character before whose presence Daniel bowed down with such deep abasement and profound reverence—the same which John knew on earth, but now displaying such glory, as in his confusion to say, he was now like him, or, now so highly exalted and glorified, as scarcely to be distinguished. He is clothed with a garment down to the foot; that is, I conceive, that he has clothed himself with those kingdoms, the crown of which he purposed to wear; and are bound to him by the ensign of the Jewish

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kingdom, "the *golden* girdle," which the first tyranny usurped, and was worn in succession by those which followed; but it proves, as in the vision of Daniel, that the interests of the Jewish nation were ever near to his heart.

"His head and his hairs were white like wool, as white as snow." It is a token of the eternity and righteousness of his kingdom, and of its establishment in the Roman empire. "His eyes were as a flame of fire." Eyes given to a kingdom, denote oversight; represented as a flame of fire, that he who is to rule is about to exercise vengeance; and, as the Papal power was specially distinguished by a little horn *with eyes*, and was a spiritual empire; his eyes are evidently spoken of in contrast, and as now determined to purify his church. It may also be observed, if this exposition be correct, as the Papal power did not exist at the time of St. John, that the epoch of his appearance must be considered as the time of judgment.

"His feet like unto *fine brass*, as if they burned in a furnace," are a token that the Macedonian kingdom, from whence he has a view of his empire on the right-hand, and on the left, would be the instrument with which he would trample the nations. It appears to me also to denote, that it is from thence he intends to commence his operations, and collect the first return of his people; for which, as before observed, it is admirably situated, on account of its numerous ports, and its proximity to the promised land; more especially as the reference to his feet seems to denote the ground on which he stood. There are other reasons which induce this supposition. If the Turkish empire is to be broken up, it will probably be by a struggle with its Greek and Jewish subjects, most of which are restless, and endure the iron yoke of its grinding tyranny under a constant sense of its intolerance. This does not forbid the agency of other nations, or their interference in the quarrel; for I will venture to assert, that those signs of the times, which indicate the coming of the Redeemer, when there shall be distress of nations, with perplexity, the sea and the waves roaring; and men's hearts failing them

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for fear, involve the agitation of the whole world; and that the troubles so predicted are yet to come to pass. The symptoms of this revolution have already commenced; and it is not to be supposed that the eyes of the Jewish nation will be withheld from the promised land, when they see their Greek fellow-subjects rising in prosperity. But there is something in the voice of prophecy which appeals with irresistible energy to my mind in confirmation of the opinion. Macedonia, represented by the feet of the Redeemer, is north-west of Palestine, and easy of access at all times to the Holy Land, as well as contiguous to the seat of the Turkish empire. Zechariah, when declaring, "Thus saith the Lord of hosts, I was jealous for Zion with *great jealousy*, and I was jealous for her with *great fury*," in the same promise asserts, "Thus saith the Lord of hosts, Behold, I will save my people from the east country and from *the west country*." Our Saviour himself, when upon earth, seems, I think, to have alluded to this very subject, when he said to the Jews: "When ye see a cloud *rise out of the west*, straightway ye say, There cometh a shower; and so it is. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye cannot discern this time?" *Matt.* xii. 54—56. And it should be observed, that this was uttered immediately after he had been predicting the signs of his second coming, and commanding his disciples to watch. What was the sign given of that time, but his coming in power from the west, the pledge of their future glory, of which all their prophets had testified, and which should come down as a shower to refresh their weary and exhausted earth. It is connected, I conceive, with the first return of the Jews; the second being predicted under the similitude of heat, and to come from the south, or Egypt, *Luke* xii. 55, and which in an eastern country was well understood to betoken the rapid growth of vegetation after rain, and symbolized their future prosperity.

"And his voice was as the *sound of many waters*." This symbol is well understood to denote many peoples;

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but, being connected with the *sound* of waters, their military force, as the *rushing* of mighty waters. It is a symbol often expressed by the Psalmist, and always intends judgment. It supposes agents to be employed; for all the Divine attributes are peace and righteousness. There is a case in point, which satisfactorily determines the period when the voice of the Lord is heard. It is mentioned by Ezekiel, that, when the Lord is coming by the way of the east, and was about to enter his temple, "His voice," observes the prophet, "was like a *noise of many waters.*" This vision undoubtedly refers to the last day; and the noise of the many waters precedes his coming when he appears to judgment. Isaiah's last chapter contains a token of exactly the same nature; for it is when he shall appear to the joy of his people, that there is "a voice of noise from the city, a voice from the temple, a voice of the Lord, that rendereth recompense to his enemies."

"And he had in *his right hand* seven stars," the tokens of his guardian care of the seven churches of his kingdom, over which he was to reign, as before explained.

"And out of his mouth went a sharp two-edged sword." Placed in the centre of his kingdom in the Macedonian realm, stretching out right and left on either side, it seems to intend his ready execution of justice or mercy; as the sword may be interpreted of vengeance, or as the sword of the Spirit. In such a station, however, it may be understood as a ready access to either portion of his realm, and his ability to subdue the nations to his sceptre; and, connected with eyes like a flame of fire, and feet as burning in a furnace, it seems rather to portend wrath than mercy: and, though certainly used as a symbol for his divine word; yet on this occasion seems to denote that justice would be done according to his revealed mind.

"And his countenance was as THE SUN *shineth in his strength.*" This would determine the epoch of the vision to the entire conquest of his kingdom, and as illuminating, in every crevice and corner, the whole extent of his realm. The sun is symbolical of supremacy, wherever it is men-

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tioned; but in the New Jerusalem there is no need either of the *sun* or *moon*: "The glory of God does lighten it, and the Lamb is the light thereof." But it is a temporal as well as a spiritual kingdom which he comes to establish; and it represents, I conceive, the sun of that empire, and symbolizes a period when he is to establish it in full splendor and glory, now denoted by shining *in its strength*.

Terrifying as were the apprehensions of the apostle at the vision, he is assured of the final victory, and that no danger existed from the enemies of the church. "I am alive for evermore, and have," saith this glorious Being, "the keys of *hell* and of *death*;" the government of those terrible enemies, which, under the exhibition of the seven seals, were to desolate the church both on his right-hand and on his left, or in his eastern and western empires. He is in possession of the keys, which, during their tyranny, cannot be so fully said to be expressed.

That *a twofold* meaning is absolutely intended to be conveyed by the prophecy, the closing words of the Saviour sufficiently affirm. He himself calls it a mystery: "THE MYSTERY of the seven stars which thou sawest in my right-hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." Hence may it be inferred, that the meaning now given to the mystery is probably the intent of the Lord Jesus; for that it could not concern the seven Asiatic churches only, when at the time of the apostle so many other churches were planted and flourishing in other parts of the world, appears to be no more than a reasonable conclusion drawn from the characters which he assumes; from the promises connected with the New Jerusalem; from the decay of those very churches at an early period; and from the fitness of the symbols to the seven kingdoms: but especially, because Christ himself calls it *a mystery*, and immediately enters upon their history, which connects them with the New Jerusalem. It is, however, physically impossible that the promises can be fulfilled, if

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the Asiatic churches only are to be considered; because the promises are still future; and yet some of the churches are extinct, and the cities annihilated. The mystery of the seven *golden* candlesticks is therefore evidently the mystery of the seven national churches, which are to compose the future empire of the Redeemer; and the use of the term "*golden* candlesticks," whilst his breast also is girded with a "*golden* girdle," conveys to my mind a positive assurance that it concerns the *golden* empire of Israel, which is also to be established in the future day. If on this subject, which has exercised the judgment of most commentators, any thing worthy of attention has been offered, I submit it with deference; but, till a more reasonable exposition of the subject shall appear, I cannot cease to entertain the validity of the propositions maintained.

What may be the nature of that kingdom which is to be established, will, I think, undoubtedly appear in the next subject which is to be considered. In tracing the symbols employed in the description of the "holy city, the New Jerusalem," it will be found, I am persuaded, that it is the new kingdom of Israel which is to arise, and have the dominion, as the Bride of the Lamb. And such an exposition corresponds perfectly with the vision of the seven golden candlesticks, under the superintendance of the Divine Redeemer.

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THE LAMB'S BRIDE; OR, RENOVATED KINGDOM OF ISRAEL.

MANY circumstances have combined to prove that the interesting subject upon which we are about to enter is the very last in the order of prophecy. The Sacred Volume commences its narration with the creation of the world, and of Adam; and closes its canon with the descent of the *New* Jerusalem, and the symbolic marriage of the Lamb, the second Adam. The establishment of the holy and glorious city synchronizes with the time of the second judgment, as it respects its chronological epoch; because then the "new heaven and the new earth are created;" but it is a subject of infinitely more importance, as embracing in its duration the entire age of the terrestrial globe, so long as it will ever continue to exist. It is the grand event which the whole scope of prophecy intended, and to which every circumstance, which has transpired in the world since the first fall of man, conduced. It is nothing less than the perfect triumph of the Redeemer's kingdom, the deliverance of the earth from the curse, and the "time of the restitution of all things" to their original state of holiness and blessedness.

Such also was the promise, which sustained the faith, and encouraged the hopes of the first man and first woman which God created and made: "It (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel," *Gen.* iii. 15. The very phraseology of this passage, being the sentence of the serpent, induces the supposition, that whatever injury may have been inflicted by his venom on the creation of God, that mischief would finally be repaired, and the recompense fall with deadly influence on his own head. It is of grace, undoubtedly, not of works,

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that the blessings in reserve are multiplied a thousand fold. Had not such been the intention of Almighty God, we should not have heard the rejoicings in heaven over the fall of the old serpent. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down."—"Rejoice, ye heavens, and ye that dwell in them." *Rev.* xii. 10.

It has been already suggested, that were we restored, in the new creation of "the new heaven and the new earth," to the happiness and holiness in which God had first made man when he placed him in Paradise, there would be ample reason for rejoicing. I will still venture to assert, even of that state, that no man living ever yet conceived of the bliss and rapture which Adam experienced in Paradise; but that he looked forward to a still higher and better state of existence, the very presumption that the tree of knowledge of good and evil, which was placed in the garden, but then interdicted, to try what was in his heart, will supply materials to decide. The conclusion is irresistible, that, had permission been given, it would have advanced him to a more glorious condition, in which he would not have been liable to fall. That state will, I doubt not, be experienced in a more full and abundant measure in the future kingdom of the Redeemer, even in the renovated kingdom of Israel.

It is the conviction of many minds, that the eternal world is to exist unchangeably the same, (and it should not be forgotten that the reign of the saints, which is to succeed the empire of the beast, is to endure also *for ever, even for ever and ever,*) and that there will then be no alloy of the pleasure; but praises to God and the Lamb will eternally resound throughout the regions of paradise. Yet am I persuaded that much mistake exists as to the nature and the place of that eternal kingdom. That gratitude and praise will form the chief portion and delight, nay, I may say, the very soul and existence of every being then favoured with the smiles of God; no one, who looks forward to a posses-

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sion in the abodes of the blessed, will for a moment hesitate to believe; but that he will arrive "*instanter*" at the same degree of happiness and of glory, which the highest order of angels and archangels now enjoy, Scripture does not affirm. A different state of things, there is reason to believe, will then be provided, to prove what the goodness and love of God intended for man when he was first placed in paradise. "Nation shall not lift up sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and under his fig-tree, and none shall make them afraid." This appears to be the state of the "new earth," which God, who sitteth on the judgment-seat at the last day, will then create. It is the period when "the kingdom," as the Apostles inquired, "should be restored to Israel;" when he, who succeeds in the dominion of "the beasts of the earth," shall be "King in Israel." Doubtless, there will be constant communication between the presence of God Almighty in glory, and "the tabernacle of God with men, who will dwell with them," as he did when he before tabernacled upon earth, but now infinitely glorified. "As he went into heaven, so shall he come in like manner." His effulgence will equally astonish and confound the faculties of man, as it did those of his beloved disciples on his transfiguration in the mount; a type of what "He who was, and is," will be, when, in mercy and compassion, he again condescends, in infinite majesty, to dwell with man upon earth.

To me it appears that the grand object and special design of the plan of redemption, was to restore man to the estate from which, by transgression, he fell. By man came sin; by sin came death; "as in Adam all died, so in Christ shall all be made alive." Is there more intended in this verse, than that man should, by means of the Saviour, be restored to *that same estate* from which, by transgression, and the seduction of the tempter, he fell? His object was, doubtless, to remedy the curse which sin had entailed upon man. To his original state he again restores him by his gracious interposition; when the crimes

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of his enemies, notwithstanding the superior light and knowledge derived from the incarnation of the Son of God, and the abounding manifestations of his love, will again draw down upon them "the lighting down of his wrath," as they once did in the days of the deluge; and, except these days be shortened, no flesh can be saved. But there is an appointed time, beyond which the powers of darkness will not be permitted to prevail; then will they go down "alive" into the pit, and no more torment the sons of men.

It pleased God, in the execution of his sovereign purposes, to call one man from amongst the mass of idolaters into a strange country, and thus to separate him from his sinful companions. To him he promised and ratified it to his seed, that "in him all the generations of the earth should be blessed." In process of time he limited the promise to the seed of David, and, in fulfilment of his grace and mercy, "raised up from amongst them "a light to lighten the Gentiles, AND TO BE THE GLORY OF HIS PEOPLE ISRAEL." That it was no common event, planned for the benefit of man, the interest which the angels took in the scene then under review will satisfactorily decide. On that occasion were voices heard in heaven, saying "Glory to God in the highest; ON EARTH PEACE, good-will towards men." To introduce this exalted Being, was a heavenly messenger despatched to announce to her of whom he was to be born, the glory and dignity of bearing the promised seed. His birth was equally attested by a sign in the heavens, and by an intimation given to the wise men of the East, to follow the star till they came to, and saw it rest over, the place where the infant Jesus lay. From any other source than that of a Divine communication, they could not have known, at such a distance from Jerusalem, the intent of this sign; nor could they have proposed the question, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

Under the same premonition, and, doubtless, under the same Divine guidance, did Pilate, who ordered him to be

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crucified, write over the cross this superscription: "Jesus of Nazareth, *King of the Jews.*" If this be not admitted, then will the murder of the Son of God, whom the Jews, with the permission of Pilate, crucified, and slew, and hanged on a tree, rest upon other grounds, equally to the point, to which these observations tend. On the authority of Bishop Kidder, therefore, I would contend that the Lord Jesus was the direct lineal descendant of the house of David; and that his supposed father Joseph, bearing on his garments the badge of the royal house, he was marked out as the rightful heir to the throne of his father David, and, consequently, to the possession of the kingdom of Israel.

The usurper Herod had, at that time, divested the family of the right of sovereignty, under the tyranny, and by favour of the Romans. An aged man, like Joseph, might not have given umbrage; but the birth of a Son rendered the question of possession a matter of doubtful continuance; jealous as Herod knew the Jews to be of the honour of their nation, and of the retention or recovery of their rights and privileges; he being also a tyrant generally detested, and of a people constantly at war, and hated by the Jewish nation. Herod could not have been ignorant that the house of David came to be enrolled and taxed in Bethlehem, every one according to his house and lineage; and that both Joseph and Mary were descended, in distinct but direct lines, from the house of David. Up to that time the rolls of descent had been carefully preserved by Jewish families; and none would have guarded them with so much precaution as those who were pious, and feared God, like Joseph, descended from that house to which *the promise of the chosen seed had been ratified.* That such a custom existed after the Babylonic captivity, and during its continuance, the genealogies examined by Ezra, to determine who were entitled to the priesthood, satisfactorily prove; and it is not probable that they, who were descended from the royal house, and entitled to the throne, would be less careful of their genealogical charts.

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In fact, that the rolls were then scrutinized, and copies of them deposited in the Roman archives, is attested by some of the ancient fathers; the appeal for the truth of the fact, that Christ *was* descended from David, having been called in question, and, for proof of it, reference having been made to that source of intelligence.

The question, therefore, will arise, Has "Jesus Christ the Son of God, God over all, Blessed for ever," verified the promise, that he would be the "GLORY of his people *Israel,*" in as ample a manner as he has been? and no doubt exists that he will still more abundantly than ever be "a light to lighten the Gentiles. That question must be answered in the negative. Then the promise remains to be fulfilled; and that it will be so, not only may we rely on the inspired record, but on his own positive declaration, "*I will be* King in Israel." This supposition will best account for the wrath of Herod, who sent forth to slay, and, in order to make sure of his victim, commanded all infants of two years old, and under, to be sacrificed to his ambition. It is equally probable that the same spirit actuated Pilate, as governor of Judea. Jealous as the Romans always were of power, and of the least tendency to encroach on their authority, it is not wonderful that Pilate, who was appointed "*locum tenens*" in their name, and to preserve and enlarge their dominion, even though he might hypocritically say to the Jews, "I am innocent of the blood of this just man, see ye to it," should have given leave for him to be crucified. The Roman power, however, which commanded and permitted the unjust sentence to be executed, has, by the providence of God, in the execution of his denunciations of wrath, and for his own wise and holy purposes, nearly approached its close. It is in perfect consonance with the Divine decree concerning the kingdom of Israel: "I have purposed, and who shall let it." "I will *overturn, overturn, overturn it,* till HE come whose right it is." It is yet overturned, and the desolating power is predominant; but "He, whose right it is," "will come, and will not tarry."

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Considering, therefore, the question in its natural and legitimate extent, is there any reason to suppose, that he who is entitled to the throne of Israel,—to whom it was promised as the seed of Abraham, and as the seed of David,—and who, in remembrance of his covenant, has declared, "I will be thy King;" that he will not "have the government placed on his shoulder, to order it, and to establish it in judgment and in justice for ever?" that He, who has declared of his once free, but now oppressed and enslaved subjects, "I will put in them a *new* heart, and renew in them a right spirit; and *I will be their God*, and *they shall be my people;*"— who has "all power in heaven and in earth;"— and before whom "kings shall bow, and nations do him reverence," will not, in his own time, assume the dominion? He who "has the hearts of all in his hand, and turneth them as the rivers of waters, whithersoever he will," can have little difficulty in collecting his scattered people, and again planting them as a distinguished nation on the holy mountain of the Lord of hosts, the Mount Zion.

Glorious as was once the condition of that people, and magnificent as was the temple dedicated to the honour and glory of the God of Israel, they were but faint types of that house and that kingdom which "shall exceed in glory." In examining the promises made by the prophet Isaiah, of the future state of Israel, I have been astonished at the exuberance of image in which the promises are made, and at the endless profusion of honour and of glory, which is to be poured out in everlasting succession upon the descendants of Abraham. There must, indeed, be a veil on the hearts of that people, and a covering cast over the nations, if they do not anticipate the glory of the nation at the second coming of their Lord "*in that day.*" To describe all that has been predicted, would not indeed be necessary. Let the imagination figure to itself the riches which heaven is capable of pouring out, or the earth of bringing forth; it will fall far short of the distinguished honour to which that people will be exalted. To me it appears that, abundant

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in metaphor, and inexhaustible in imagery as St. John has been in his delineation of the heavenly Jerusalem, he is still far excelled, if we may be allowed to make the comparison, by the seraphic prophet Isaiah. With his lips touched, indeed, by a coal from the altar of the Living God, and with his harp strung with ineffable light, he has called forth its celestial harmony, and its most melodious sounds, and celebrated in the sublimest language the marriage-supper of the Lamb, and the glory of the Bride; but still seems lost in his attempts to describe the glorious subject. Doubtless he will then be present, to warm and enlarge the hearts of his people in commemorating the Divine love, and his own soul be filled with everlasting rapture at the eternal fountain of blessedness.

In the further exhibition of that celestial state to which the earth will have been restored, under the dominion of the Son of man, the apostle was carried away in spirit to "*a great and high mountain;*" and that great city, "the *holy Jerusalem,* descending out of heaven from God," was exhibited to his attention. The attending angel was one who had been engaged in the former service of pouring out the vials of the wrath of God. It was doubtless the Macedonian angel, and the last vial must have been poured out into "*the air,*" that type of the spiritual atmosphere, to drive from it all noxious matter which had been exhaled from the earth, during the tyranny of the beasts of the earth. Air is necessary for human existence; and the life of the soul equally depends on the influences of the Spirit of God. The church is to be universal; the holy city is its grand centre, from which the waters of life are to flow for the healing of the nations. It was a fit and proper occasion, therefore, when the old earth and old heaven were passing away, and a "new heaven and a new earth" were to be created, for the *holy city* to descend. The "great and high mountain" must undoubtedly intend the exceeding high mountain of the Redeemer's kingdom. None other besides that is mentioned in the Scripture, as appointed to succeed the mountains of the earth; and his

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mountain is to be established on the top of the mountains. That the whole chapter is symbolical, and not to be taken in its literal acceptation, will appear from all other parts of the Apocalypse, which are equally figurative; but are well understood by a knowledge of the usual characters. Learned men, possessing even the most undoubted traits of piety, have indeed thrown a mystery over the book, by neglecting and declining to enter on the consideration of its latter part: many also have deemed an investigation of it presumptuous. But it may be asserted that the Great Head of the church would not have made the revelation to St. John, and pronounced a blessing on "those who hear, and those who read the words of this prophecy," had he not intended something more than a simple reading of it, and conveyed by such words the necessity of a diligent attention; enjoining the attempt to expound and understand the symbolical figures. A mere reading of it would never convey to any man the revelation of the Divine purposes: the enigmas, unstudied, would still remain concealed. It is from neglecting this portion of Scripture, that the word itself, and the world, have been involved in so much obscurity. Had the symbols been decyphered, which I am persuaded do not impose those insuperable obstacles which many minds have imagined, a full development of its important truths would, ere this, have been attained; and manifold errors would have been extirpated. Even the Papal power would never have ventured to appropriate to herself those characters which, I think, have been wrested from her; and she would have been exhibited to the attention of mankind in her character of "*death*," as well as "Jezebel," and the "mother of harlots;" certainly to be destroyed. The call of repentance to her followers might have been attended to, had they known the misery and destruction which awaited their impenitence, and her adherents might have been induced to listen to the voice of mercy. In pursuing the course, therefore, which has decided me to venture on this sublime portion of prophecy, the charge of temerity, or the guilt of touching it

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with a profane hand, will not, I trust, be imputed to me. My sole object has been to arouse the Christian world, and make it acquainted with the invaluable arcana of the book; and thus to excite their anticipation of a *more early day* OF GLORY, than men are now inclined to believe will come to pass upon earth. It contains both admonition to holiness, to be prepared for the marriage-supper,—for it is a "holy city," and into which, if they enter, they must be provided with the wedding-garments,—and prayer in behalf of that people, who, under the Lamb, are to be the "glory of it."

The call given to the apostle was, "Come hither, *I will show thee* THE BRIDE, THE LAMB'S WIFE." John saw the city immediately descend from God out of heaven: and nothing else is noticed upon that occasion. The holy city must, therefore, be taken *symbolically* for that bride; because St. John is called to *see the bride*, and he is only shown the holy city. Before the battle of Armageddon, John heard the great multitude in heaven, or the church, celebrating the fall of the Papal harlot, and rejoicing in anticipation of the nuptials of the Lamb: "For the bride hath made herself ready; and to her was given fine linen, clean and white." Before that same battle, it has been also shown that the Jewish nation must have been in part restored; because it is against them that the beast which ascendeth out of the bottomless pit goes up to battle. It has been also stated, that the 144,000 sealed virgins, having their Father's name written upon their foreheads, are stationed on Mount Zion; and the fall of Babylon subsequently takes place. In perfect correspondence with these events, are they afterwards seen standing on a sea of glass mingled with fire; that is, during the judgment of the western beast, and then "sing the song of *Moses* and of the Lamb." The inhabitants of this city have also, like the 144,000 virgins, "*their Father's name written on their foreheads;*" and this identity of mark, which was put upon those *chosen out of the twelve tribes of Israel*, who "had washed their robes, and made

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them white in the blood of the Lamb," prove their conversion to the "faith as it is in Jesus," and their fitness to be inhabitants of the holy city: and this is doubtless the city which succeeds to the dominion of Great Babylon. It has been shown that the times of mystery will have been accomplished, during which the holy people were to be scattered; and that those must have been subdued who hindered their return and restoration to their sacred territory. It has been proved, also, that the fifth kingdom is the kingdom of Christ upon earth; and that the kingdom is to be given to the saints of the Most High, which saints are the Jews. Not less certain is it that the expiration of the times of the four monarchies, the first rise of which was exercised in wrath upon the Jewish nation, is the epoch of the Redeemer's reign of blessedness, and the exaltation of the Jewish nation, when he will be "King in Israel:" and we have connected the times of the deliverance of the seven churches, the church of Philadelphia symbolizing the Jewish nation, and identifying them as the inhabitants of the "New Jerusalem, the holy city, which cometh down from God out of heaven:" shall we, therefore, presume too far in asserting that *the city is* the BRIDE OF THE LAMB, and symbolizes "Israel indeed;" and that as God had made them a curse, so he will now make them a blessing. That every thing which heart can desire may be expected under such a government, where the Lord God and the Lamb are the light of it; where the holy city, even Jerusalem, is prepared as *a bride adorned for her husband,* will not, I think, be disputed: but much remains yet to be advanced on this subject, which will leave the question, I conceive, without a doubt.

It is said, then, that *the city* is prepared "*as a bride adorned for her husband.*" For these are the words of the apostle: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," *Rev.* xxi. 2. And lest there should be any mistake as to the people designed by this glorious city, he continues: "And I heard a great

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voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and GOD HIMSELF shall be with them, and be their GOD," ver. 3. Now these men are evidently the Jewish nation; for it is to them exclusively that these promises are repeatedly and absolutely made by the prophets on various occasions. Still more to identify the people intended by the prophecy, has other language been used; as by Isaiah, on the occasion of "Death being swallowed up in victory," xxv. 8.; as well as by St. John, on the event of the great multitude at the time of sealing the twelve tribes of Israel; which plainly identifies the people of Isaiah and the great multitude of St. John with the inhabitants of the holy city; for the same words are adopted: "And God shall wipe away all tears from their eyes: and there shall be no more *death*, neither sorrow nor crying, neither shall there be any more pain; for the *former things* ARE PASSED AWAY," xxi. 4. What these things are which are passed away, and what is the then dispensation of things, is to be learned from ver. 1: "And I saw a new heaven, and a new earth; for the first heaven and first earth *were passed away;* and there was *no more sea.*" Of what people, then, does the Prophet speak? Plainly of the Jews. The Jewish dispensation is "the new heaven and the new earth;" and those hostile tyrannies which originally invaded and overwhelmed the Jewish heaven and earth, will never again be permitted to rage as in former times.

"White linen" is said to be the righteousness of the saints. This is put upon the bride by her husband: it is his righteousness, and therefore she is without spot and blemish. So arrayed, she is gloriously adorned; and it may well be said, as it has been by her seraphic prophet Isaiah: "For Zion's sake will I not hold my peace; for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as *a lamp that burneth.* And the Gentiles shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a *new name*, which the mouth

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of the Lord shall name. Thou shalt also be a *crown of glory* in the hand of the Lord, and a *royal diadem* in the hand of thy God."—" Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal excellency*, the *joy of many generations.* Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the *mighty one of Jacob.*"—" *Violence shall no more be heard in thy land, wasting nor destruction within thy borders;*" (or, by St. John, "there shall be no more sea;") "but thou shalt call *thy walls Salvation*, and *thy gates Praise.*"—"And the Lord will create upon every dwelling-place of *Mount Zion*, and upon her assemblies, the shining of a flaming fire by night; for upon all the glory shall be a defence."—"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee *an everlasting light*, and *thy God thy glory.* Thy sun shall *no more* go down; neither shall *thy moon* withdraw itself; for the Lord shall be *thine everlasting light*, and the days of *thy mourning* shall be ended. Thy people also shall be *all righteous:* they *shall inherit the land* FOR EVER, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong people: I the Lord will hasten it in his time."—" I will make (saith God) *the place of my feet* glorious."—"The spirit of the Lord God is upon me; because he hath sent me to preach glad tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called *trees of righteousness*, the planting of the Lord, that he might be glorified. *Their seed* shall be known *among the Gentiles*, and *their offspring among the people;* all that see them shall acknowledge them that *they are the seed which the Lord*

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hath blessed. And they shall call them the HOLY PEOPLE, the REDEEMED OF THE LORD; and thou shalt be called a city sought out, a city not forsaken."

"For behold," saith God, "I create *new heavens and a new earth;* and the former shall not be remembered, nor come into mind; but be ye glad, and rejoice for ever in that which I create; for, behold, I *create Jerusalem* a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people. *And the voice of weeping shall no more be heard in her, nor the voice of crying.*"

"For as the *new heavens and new earth,* which I will make, *shall remain* before me, saith the Lord, *so shall your seed and your name remain.*"

"The *nation and kingdom* that will not *serve thee* SHALL PERISH: yea, *those nations shall be utterly wasted.* The sons also of them *that afflicted thee* shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the *city of the Lord, the Zion of the Holy One of Israel.*"—"So shall they fear the name of the Lord FROM THE WEST, and his glory FROM THE RISING OF THE SUN."

"Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For *thy Maker is thine husband;* the Lord of hosts is his name; and thy Redeemer is the Holy One of Israel: *The God of the whole earth* shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with *everlasting kindness* will I have mercy on thee, saith the Lord thy Redeemer."

Let it never be forgotten that the whole of these sublime and exuberantly symbolic expressions concern one particular nation only, and are expressly addressed to them

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by the animated and, I might almost say, infinitely inspired prophet Isaiah. These extracts are made to connect them with St. John's description of the New Jerusalem, and with the *new creation* of the *new heaven and new earth.* If serious thought be exercised as to what people can be intended, the decision will doubtless be in favour of the renovated people of Israel.

What is the language of the Bride upon this occasion of the creation of the new heavens and new earth of Isaiah: "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the *robe of righteousness, as a bridegroom decketh himself with ornaments,* and *as a bride adorneth herself with jewels.* For as the earth bringeth forth her *bud,* and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

Of whom speaketh the prophet this? but of that despised and afflicted people of Israel, before whom their enemies, and they that afflicted them, will eventually be compelled to bow themselves down at the soles of their feet. There is a remarkable expression in the last verse, which indicates the progress to be made in Divine knowledge, and the blessings to abound in favour of the house of Israel, by a figure on which some observations have before been made. "For as the earth," the Roman earth, by a metonymy, "bringeth forth her bud," it is the first blossom of the nation, and indicative of the future glory of Israel, "Israel shall blossom and bud, and shall fill the face of the world with fruit." And it has been shown, that the stone cut out of the mountain, which is to fill the whole earth, is cut out of the mountain, in the last stage of the Eastern Roman Empire. "As the garden (also) causeth the things that are sown to spring forth," this is the second advance to perfection, "ye shall be called the garden of the Lord,"—"the planting of the Lord, that he might be glorified." The effect is: "So the Lord God

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will cause righteousness and praise to spring forth before the nations." This will be forcibly illustrated by a similar prophecy uttered respecting the same people: "The wilderness shall become a fruitful field, and the fruitful field shall become a forest." When in captivity and in desolation, Israel is compared to *a wilderness:* restored from their bondage and dispersion, they become *a fruitful field;* and with the Divine Interposition in their behalf, and blessings poured out from on high, they become *a forest.* In symbolic language, a tree is a minister for God: these are said to be a forest of trees: "Thy people shall be all righteous."—"Ye are a chosen generation, a royal priesthood."—"Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and *priests* unto God and the Lamb," is the exultation of the apostle. "All that see them shall acknowledge them, that they are the seed whom the Lord hath blessed."—"Men shall call you the ministers of our God,"—"that they might be called *trees of righteousness,* the planting of the Lord, that he might be glorified." Exactly is this represented by the course which the Lord adopts towards them. They are first planted in their own land, and afterwards confirmed in it at the battle of Armageddon: they are multiplied and increased with glory, when he interposes on their behalf in the conflict with Gog and Magog: then are all the blessings to be poured out upon them; and they are to become *a crown of glory* in the hand of their Lord, and a *royal diadem* in the hand of their God; an *eternal excellency,* the joy of *many generations.* These glorious events are successively represented to take place in the years 1844, 1873, and 1917. Nor can I doubt their accomplishment. Continuing faithful, we also shall receive a crown of life.

We have seen by these extracts from the prophecies of Isaiah, such ample descriptions of the glory and blessedness which await the people of Israel, that were it not the declared act of the ever-living God, who hath all power in heaven and in earth, and who doeth as he will in the armies of heaven, and among the kingdoms of men, and that

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his sure word of promise will be fulfilled, a doubt of the possibility of its performance might probably arise; yet will a moment's reflection convince us, that when God first created man in Paradise, had he not sinned, a similar state of glory would probably have then existed. Who shall limit the Holy One of Israel? Who can prescribe bounds to his infinite love and power? Verily, there is a God that judgeth the earth, and will not suffer the powers of darkness to triumph for ever.

The question returns: Do these promises to the house of Israel agree with the description of the New Jerusalem, the holy city, which descendeth *from* God out of heaven? The parallelisms are indeed perfect, and prove to demonstration, to my mind at least, that one and the same thing only can possibly be intended. I shall adduce the proofs, and remark on the subject, as my mind may enable me to illustrate such a sublime mystery.

The apostle opens the subject with asserting the formation of *a new heaven and a new earth,* and denying the existence of those evils in *the new creation,* which reigned paramount in the old heaven and old earth, then passed away. An assurance from the throne of God is given: "*Behold, I make all things new;*" or, I renew all things. That of Isaiah will be the chief testimony on this occasion, though every word is confirmed abundantly by all the prophets, especially by the royal Psalmist. The character given of this pre-eminent state by Peter is, "*The new heaven and new earth, wherein dwelleth righteousness.*"

New Creation.

St. John.	Isaiah.
"And I saw a *new* heaven and a *new* earth; for the first heaven and the first earth were passed away."	"For, behold, I create *new* heavens and a *new* earth; and *the former* shall not be remembered, nor come into mind. For as the *new* heavens and *new* earth which I

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that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."

will make shall remain before me, saith the Lord, so *shall your seed* and *your name remain.*"

Absence of War.

St. John.

"And there was no more SEA."

"And he showed me *a pure river of water of life,* clear as crystal, proceeding out of *the throne of God, and of the Lamb.*"

"And there shall be no more CURSE. But *the throne of God and of the Lamb* shall be in it, and his servants shall serve him."

Isaiah.

"They shall beat their swords into plough-shares, and their spears into pruning-hooks. Nation shall not lift up sword against nation; neither shall they learn war any more."—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders."—"And they shall not hurt nor destroy in all my holy mountain, saith the Lord."

The sea, it has been asserted, symbolizes the tumultuous conflict of nations, and their perpetual fluctuations by reason of war. Hence does the passage of St. John prove the statement of Isaiah concerning the peaceful nature of the Redeemer's kingdom.

Presence of God.

St. John.

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and *he will dwell with them,* and *they shall be his people;* and *God himself shall be with them, and be their God.*"

Isaiah.

"Cry out and shout, thou inhabitants of Zion; for *great is the Holy One of Israel in the midst of thee.*" Isaiah.—"Behold I will gather them out of all countries whither I have driven them in mine anger, and in

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"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

"*And they shall see his face,* and *his name shall be in their foreheads.*"

my fury, and in great wrath; and I will bring them again unto this place; and I will cause them to dwell safely; and they *shall be my people,* and *I will be their God.*" Jeremiah.

Absence of Sorrow.

St. John.

"And God shall wipe away *all tears from their eyes;* and there shall be no more *death,* neither *sorrow,* nor *crying,* neither shall there be any more *pain;* for the former things *are passed away.*"

Isaiah.

"He will swallow up death in victory, and the Lord God will wipe away *tears from off all faces*; and the rebuke of his people will he take away from off all the earth; for the mouth of the Lord hath spoken it."—"And the ransomed of the Lord shall return, and come to Zion with songs; they shall obtain joy and gladness, and *sorrow* and *sighing* shall *flee away.*"

Freedom of Access.

St. John.

"And he said unto me, It is done: I am *Alpha and Omega,* the beginning and the end. I will give unto him that is athirst of *the fountain of the water of life* freely."—"And the Spirit and the Bride say, 'Come:' and let him that heareth say, 'Come:' *and let* him that is athirst come: and whoso-

Isaiah.

"And in that day ye shall say, Behold, God is my salvation. I will trust, and not be afraid; for the *Lord Jehovah* is my strength and my song. He also is become my salvation. Therefore with joy shall *ye draw water out of the wells of salvation.*"—"Ho, every one that *thirsteth,* come ye to the

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ever will, *let him take of the water of life freely.*"

waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, *without money* and *without price.*"

When the Redeemer revealed himself to St. John, to show unto him the things which were, and are, and shall be, he announces himself to him by those titles, which form part of the verse just submitted to attention, viz. "Alpha and Omega." It is the distinguishing character of God, who is the beginning and the end of all his works. It is the character in which the children of Israel celebrate his mercies as the self-existent God or Jehovah, from whom all things must necessarily proceed,—all other beings being created and dependant upon him. But it contains another important truth: He is the end or prime object in all the works of his creation: it is to manifest his own mighty power, his own infinite perfections, and the exceeding riches of his grace. It is to show forth his own glory that they were created: and it is an important truth, which ought ever to be impressed on the mind, lest we take glory to ourselves, and forget our dependance upon him. "He is before all things, and by him all things consist."—"What have we, therefore, that we have not received? and if we have received it, why do we boast as if we had not received it." Well may it be said, "Oh the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out."

Promise of Fatherly Protection.

St. John.

"He that overcometh shall *inherit all things;* and *I will be his God,* and *he shall be my Son.*"

Isaiah.

"And I will bring forth a seed out of Jacob, and out of Judah *an inheritor of my mountains;* and mine

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"And there shall be no more curse; but the throne of God and the Lamb shall be in it, and *his servants shall serve him.*"

"For the Lord God giveth them light, and they shall *reign for ever and ever.*"

elect shall inherit it, and *my servants* shall dwell there." —"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that *in the place* where it was said unto them, Ye are not my people, *there* it shall be said unto them, *Ye are the sons of the* LIVING GOD." *Hosea.*

This last verse of Hosea proves, that *in the very place* where he who said unto them, "Ye are not my people," there he will adopt and again acknowledge them *as his sons.*

Purity of the City.

St. John.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part that burneth with fire and brimstone." — "And there shall in no wise enter into it any thing that defileth or worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through

Isaiah.

"And an highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring man, though a fool, shall not err therein. No *lion* shall be there, nor *any ravenous beast* shall go up thereon, it shall not be found there; but the *redeemed* shall walk there. And the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee

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the gates into the city. For without are dogs, and sorcerers, and whoremongers, and whosoever loveth and maketh a lie."

away."—"In that day shall there be upon the bells of the horses, *Holiness to the Lord.*"—"In that day there shall be no more the Canaanite in the house OF THE LORD OF HOSTS." Zechariah.

The characters described in the first passage, as being shut out from the holy city, may all be traced to the reprobate of the tyrannical monarchies, in their seven heads, and Mohammedan form; and the latter quotation probably refers to the particular enemies of the last day,—the dragon, beast, and false prophet; their spiritual impostures being described severally, as that which defileth, worketh abomination, and maketh a lie. They are the Canaanites of Zechariah in their triumphant state, and then occupying the house of the Lord of hosts. This triple character equally belongs to the wicked man of David, who is spoken of as "walking in the way of sinners, sitting in the seat of the scornful, and whose counsel is with the ungodly," but is to be driven away by the whirlwind of the last day, and may be considered as finally excluded the Great City. I do not doubt that many, nay, most of the nations formerly associated, will reject their superstitions, and submit themselves to the pure and holy religion of the Saviour: but whilst they retain their adherence to the evil practices they followed, they will be rejected and cut off, having their part, as declared, in the lake burning with fire and brimstone. The reign of Christ will be universal, the principles of which are manifest, as operating upon the whole world: "There shall be no more sea." The same idea is confirmed by the prophecy of Isaiah,—nothing that is unclean shall pass over the way of holiness. It extends also to the ends of the world,—no *lion* or *ravenous beast* shall go up thereon; that is, any thing retaining the principles of the four tyrannical monarchies described by the lion and the

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ravenous beasts. They *shall not be found there.* Under the reign of Christ, it is evident that, although the ancient kingdoms form the site of the Redeemer's presence, the nature of their monarchies is changed: "the lion shall eat straw like the ox." Nor is it probable that any thing will remain unchanged. The negative asserted, implies a declaration that all will submit, and be meetened as inhabitants of the holy city.

Promise of Blessing.

St. John.	Isaiah.
"And THERE SHALL BE NO MORE CURSE; but the *throne of God* and *the Lamb shall be in it;* and his servants shall serve him: and they shall see his face; and *his name* shall *be in their foreheads.*"	"And he will destroy in this mountain the *face of the covering* cast *over all people,* and the *veil that is spread* over all nations."—"Great is the Holy One of Israel *in the midst of thee.*"—"And he said unto Ezekiel, Son of man, the *place of my throne,* and the place of the soles of my feet, where I will dwell in the *midst of the house of Israel for ever,* and my holy name, shall the *house of Israel no more defile.*"—"Thine eye shall see the King in his beauty." Isaiah.

The promise, that Christ should so come in like manner as the disciples had seen him go into heaven; and the declaration to his disciples, "that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" which kingdom, it is evident, will take place upon earth; the particular record also of his descent from heaven on the occasion of the judgment; and the precise promise made to Ezekiel, as well as

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many other passages, prove clearly, as appears to me, that he *will dwell* and *reign personally* with his people. That there will still be a cloud upon the glory, lest the sons of men be confounded with the Divine effulgence, is asserted. Some misgivings of mind have existed on this subject, lest a grovelling and debased view of Christ's reign upon earth should be entertained. I enter fully into the caution of such authors; but had Adam continued holy, and in Paradise, he would doubtless have enjoyed the presence of his Maker, and been ever filled with the profoundest reverential awe and adoration. Since the days of Adam, Moses has been the most highly favoured being in this respect; and afterwards Peter, John, and James: but no improper spirit manifested itself on these occasions; nor is it probable that any such should ever exist, if, as I imagine, man be again blessed with the Shechinah, as it appeared in Paradise. That he will then be restored to all the privileges of Adam, when the curse is removed, is not to be doubted, amongst which blessings none can rank so highly with the holy mind as communion with the Author of his being. In his presence (or in Jerusalem) there will be fulness of joy; at his right-hand (or in Europe) will be rivers of pleasure for evermore, which, like flowing streams, shall enrich the whole earth. It is a metaphor opposed to the former "mighty rivers" or armies of the Western Empire.

In the prophecy of the seven golden candlesticks, as well as in that of the 144,000 virgins, so much might be said in confirmation of the fact that the church of Philadelphia symbolizes the church of Israel, to which a similar promise is made, that, though I repeat the verse, the reader will apply the promise, and then decide, whether, comparing it with the present text, the Jews be intended or not. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make *a pillar* (Gibbon, it will be remembered, speaks of Philadelphia as "a column in the midst of ruins") in the temple of my God; and he shall go no more out, and I will write upon him the *name of my God*, and *the name of the*

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city of my God, which is *New Jerusalem, which cometh down from God out of heaven;* and I will write upon him *my* NEW NAME. He that hath an ear, let him hear what the Spirit saith unto the churches."

The Presence of God, the Light of his People.

St. John.

"And I saw no temple therein; but the Lord God Almighty and the Lamb are *the temple of it.* And the city had no need of the *sun,* neither of the *moon,* to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it."—"And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Isaiah.

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool. *Where is the house that ye build unto me,* and where is the place of my rest: to this man will I look that is of an humble and contrite spirit."—"Then *the moon* shall be confounded, and *the sun* ashamed, when the Lord of hosts *shall reign in Mount Zion,* and in Jerusalem, and *before his ancients gloriously.*"—"*The sun* shall be no more thy light by day, neither for brightness shall *the moon* give light unto thee; but the Lord shall be unto thee *an everlasting light,* and *thy God thy glory.*"—"*Thy sun* shall no more go down, neither shall *thy moon* withdraw itself; for the Lord shall be thine *everlasting light,* and *the days of thy mourning shall be ended.*"

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It will be evident, on a consideration of these passages of St. John and Isaiah, which are expressed almost word for word, and in sense are exactly the same, that they relate to one event. The promise of Isaiah is to the Jews; the New Jerusalem must, therefore, intend the same people. The sun and moon referred to by St. John are the sun and moon of the old system. The sun, therefore, represents the chiefs of the Roman Empire, viewed in the eye of prophecy as embracing all its divisions;—the moon, the spiritual powers. When the Pope adopted the symbolical term as ecclesiastical chief of the Western Roman Empire, he well knew its spiritual import; but, had he studied the subject further, he would have found that *the sun* was to be *ashamed,* and *the moon confounded,* when the Lord should reign in Zion. A judicial blindness hardened their hearts; and they were permitted to identify themselves with these symbols. As it is predicted that the Jewish dispensation requires not the sun and moon of the old system, because the Lord God and the Lamb are the light of it, it is evident that they then *pass away:* but that the kingdom of Israel will be a sun and moon to the people then existing, is equally correct; because they have "their sun which shall not go down, and their moon which shall not withdraw itself:" nor is it less certain that their light will be increased *seven-fold,* or they will have the dominion over the seven kingdoms of the empire of the Lamb. The metaphors are so sublime, as to lead to the highest anticipations of the future glory of Israel, which is indeed predicted, "when the Lord shall reign before his ancients *gloriously;*" doubtless intending the risen patriarchs and apostles.

Universal Obedience.

St. John.	Isaiah.
"And *the nations* of them which are saved shall walk in the light of it; and the *kings of the earth* do bring their glory and honour into	"Therefore, *thy gates shall be open continually;* they *shall not be shut* day nor night, that men may bring unto thee the *forces of*

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it."—"And the *gates of it shall not be shut* at all by day; for there shall be no night there. And they shall bring the *glory and the honour of the nations* into it. And there shall in no wise enter into it any thing that defileth or that worketh abomination, or maketh a lie, *but they which are written in the Lamb's book of life.*"

the Gentiles, and that *their kings* may be brought. For the *nation and kingdom that will not serve thee shall perish.*"—"Rejoice for Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn for her. That ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, I will extend *peace to her like a river, and the glory of the Gentiles like a flowing stream.*"

These are the internal tokens of the New Jerusalem, the Bride of the Lamb; and I will venture to assert the same of the people of Israel. I am perfectly aware that these magnificent promises of God by Isaiah, are considered too great and too glorious for a state of things upon earth, and, therefore, have been applied to the state of the spiritual church in heaven above. That those who have so imagined are mistaken, a careful examination of these several prophecies would confirm beyond a doubt. The fact appears to be, that these predictions have been passed over with too little care and want of thought; considering the Apocalypse as a *sealed book,* and as not given to excite hope concerning a better state of things upon earth; but, on the contrary, as designed only to manifest the providence of God in the affairs of men, when fulfilled, and the glories of the celestial state. This is unwise; for then would there be no need of a revelation. Every day's experience convinces us of his providence, and we should instantly arrive at the latter conclusion, when experience would be of no service. It is manifest

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that, whatever be the event described, it is the last event to take place: but, if it take place on earth, the minds of men have been led astray, and they have been building castles in the air. This delusion will, I trust, be removed; and, as it is impossible that words can more accurately define the state of the Jewish nation after its restoration, if the prophecies of Isaiah be at all fulfilled in their experience, it must of necessity be concluded, that the New Jerusalem, the city of the Living God, is equally symbolical of them also, and predictive of their future glorious condition. The natural mind revolts at the idea of a people, so despised and persecuted as the Jews have been, being exalted to such a glorious condition; while the Christian, if he think rightly, will observe the discriminations of the Almighty in all his dispensations, and bow not only with submission,—for that would be a feeble expression of his mind,—but with gratitude and exultation at his sovereign pleasure; knowing well that he himself will not be excluded the Divine presence, if he be a child of the *faithful* Abraham. A great change must, however, take place in the sentiments commonly entertained on this subject; for our own islands are generally deemed to be the predicted favoured spot of the Divine Presence, and that the whole earth are to learn from us the knowledge of the true God. Such a sentiment is nourished in the favourite hymn of "Shine, mighty God, on Britain shine," which I believe to be directly contrary to truth.

It is my purpose to examine more accurately the description of the city itself, which will embrace many considerations tending to prove the same subject. It is so connected with the temple delineated by Ezekiel, that I cannot well omit to notice that temple also; though I do not intend to enter upon the question at any length. There are, however, some circumstances which induce the supposition, that the prophecy specially relates to the state of the Jews after their restoration. The simplest idea which I can form on the subject is, that the prediction respecting that temple will be literally fulfilled, after their first restora-

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tion. In the course of the past observations, it has been seen that three distinct events attend their return; first, at the battle of Armageddon, in 1844; then their conflict with Gog and Magog; and, lastly, their full glory at the end of the 1335 days. The temple is represented by Ezekiel as a place of sacrifice; and it is well known that the neglect of the present Jewish generation of that ordinance has been justified by them, and attributed to their bondage and dispersion; but they still consider their law as affirmative, and binding upon their consciences. They are not at once enlightened upon their restoration; and it is probable, therefore, that when they do return, some in a converted, and some in an unconverted state, they will revive their ancient ordinances, and build the temple after the pattern laid down by Ezekiel. That their minds are still intent on this matter, may be inferred from a model of that very temple, designed by a Jew, sincere, I doubt not, in his profession, having been some years since exhibited. It is probable that thirty years will be employed in this form of worship. Their nation, as well as their knowledge, then becomes enlarged; they lament their unfruitfulness, and seem sincerely desirous of serving the true God; supplicating for grace, and acknowledging that they had not "wrought any great deliverance upon earth." The time of the second judgment and the resurrection of the saints ensues; when it is not probable they can remain longer in any degree of ignorance, and will proceed from strength to strength, till finally they are blessed with the constant presence of God in Zion.

That such events are to be expected, the particular notice taken by Ezekiel of the river which proceeded out of the temple, seems to confirm. The angel measures a thousand cubits,—the waters were to the ankles; again a thousand, and they were to the knees; another thousand, and they were to the loins; and a last thousand, they were waters to swim in, a river fathomless and impassable. I would here recall to the mind of the reader the observations made respecting the sublime song of David, *Ps.* ciii,

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which appears to me to denote the very same four tokens of enlargement, and gradations of deliverance, as Ezekiel now figuratively represents by the waters of the river. The waters go towards the east country, and towards the desert, and in their progress would reach to the sea, which in consequence is healed. Now it has been shown, that the original sea intends those tumultuous and perpetually restless nations which inhabited the countries beyond the boundaries of the Roman earth; but, in their inundation of the Roman Empire, the European territory. As the river proceeds also towards the east from the temple, its progress would be in Mesopotamia; and, if the desert define the country adjacent, perhaps Tartary, India, and China, may be intended. It is evidently a symbolical and not a natural river. The healing of the nations, therefore, must intend the progress of the truth amongst them, and their being subdued in love to the sceptre of the ruler in Zion; because it is declared that, wherever the waters come, "every thing that liveth and moveth, shall live and be healed."

Ezekiel follows the course of the stream, and on his return observes trees planted on each side of the river, the fruit of which was for meat, an inexhaustible source; and it is declared, the leaves should not wither. Now trees are symbolical of preachers of righteousness: they are symbolically planted, therefore, by the river-side, to instruct the nations; and it is apparent that their efforts are successful; because their leaves are for medicine, and they heal the nations. These, in conjunction with the fishermen, which, without straining the allusion, especially as the parable has been employed to that very intent, when the Saviour declared to his apostles, "he would make them fishers of men," may be considered as a superior class of either patriarchs or apostles, who will then *be risen* to attest the kind intentions of their Lord. That they do rise and act in his behalf, when the Lord cometh, and when "he shall reign in Mount Zion, and before his *ancients* gloriously," has been sufficiently made to appear.

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There is another circumstance, already mentioned, which elucidates the same point, viz. that the Lord of hosts will descend and enter the temple, and *dwell there for ever.* Ezekiel observes, "And the glory of the Lord came into the temple by the way of the gate, whose prospect is towards the east." This event appears, therefore, to be at the close of the first judgment, when the "Sun of righteousness" arises in the east, or when the Lord Jesus comes in the clouds of heaven, with power and great glory: "So the Spirit," says Ezekiel, "took me up, and brought me into the inner court; and, behold! *the glory of the Lord filled the whole house;*" and it must denote, therefore, the period when "the whole earth is filled with his glory." Then follows the promise: "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell *in the midst of the children of Israel* FOR EVER, and my holy name, shall the children of Israel *no more defile, neither they nor their kings.*" Many commentators have supposed the description of Ezekiel might refer to the second temple; but that temple wanted the "Shechinah;" or again, to the same temple, when rebuilt by Herod, to ingratiate himself with the Jewish nation, and which was indeed rendered more glorious by the presence of the Saviour, than was the temple at its first building after the captivity; but not more glorious than the temple of Solomon, which was equally filled with the Divine presence, and whose glory rested upon the ark of the Testament for a still longer period. The prophecy of Ezekiel cannot have yet been fulfilled; because the last temple was desolated, and the nation utterly dispersed; nor has the promise been verified, that he would *dwell amidst his people for ever;* but, on the contrary, he cast them off after his first coming, and slew them as a nation.

The name to be given to the city, confirms also the supposition. It shall be called "The Lord is there." No such name was assigned to the second temple, nor to the ancient city, and, therefore, it will probably be given to it in a future day. "Ichabod" may, indeed, be said to have been

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written upon its walls, of which its perpetual ruins have been a constant demonstration. There is, indeed, much internal evidence to connect this prophecy with that of the Apocalypse: the only adverse circumstance may seem to be, that there is to be no temple in the holy city, the New Jerusalem; because the Lord God and the Lamb are the temple of it: nor can, perhaps, two such opposite circumstances be reconciled, except, as we shall see, that Ezekiel's temple may be the temple of Jerusalem, or Judea; and that the great city, comprehending the boundaries of the whole territorial surface of the ancient Roman Empire, is the city of the New Jerusalem, or the imperial kingdom of Israel, and has no temple assigned to it; because the glory of the Lord is to shine into every part of it. This may, perhaps, remove the difficulty; for that "holy city," the "New Jerusalem," cannot intend the Jerusalem of Palestine only, but is evidently the dominion of the people of Israel, when the "Lord is king." That "great and holy city" is the subject which now comes under review.

Curiosity, it has been said, knows no bounds. If, upon this subject, or in the interpretation of any other portion of the Apocalypse, I have stepped, or should extend my remarks, beyond the limits of sober reason or sound exposition, it would be to me the occasion of deep regret. My design, however, is only to give an outline, which abler pens may fill up. That I am incorrect in my general views, or that the explanation of particulars hitherto considered is unfounded, nothing short of a more clear and well-defined system will convince me. To me all the commentaries upon the Apocalypse have appeared unsatisfactory; and, from neglecting this portion of the latter part of the Apocalypse, the views of interpreters have fallen far short of what they would have been, had it been diligently investigated. To my mind it contains the richest treasures of truth, and unfolds a mystery which has been concealed for ages, but unquestionably well known to patriarchs and apostles; and a knowledge of it is the only clew to unravel the more difficult parts of the pro-

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phets, and the more abstruse expressions of the epistles. This will, indeed, apply more particularly to what has been already submitted, than to the subject which remains to be discussed.

"And he carried me away in the spirit to a great and high mountain, and showed me *that great city, the holy Jerusalem,* descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like *a jasper-stone,* clear as crystal; and had a wall great and high, and had *twelve gates,* and at the gates twelve angels, and *names written thereon, which are the names of the twelve tribes of the children of Israel:* On the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had *twelve foundations,* and in them the names of *the twelve Apostles of the Lamb.*"

There can be no question that when the Apostle penned this sublime description of the city, his object was to raise our expectations concerning that future state of things which was to exist in the world. It is doubtless symbolical, and intended to represent facts by figures;—a language better known in former ages than the present.

The city is said to descend *out of heaven* FROM GOD. From this it may be inferred, that it found its resting-place on the earth; and that it is by the immediate agency and superintending providence of God, who worketh all things after the counsel of his own will, that this paradisaical state is produced. It is a spiritual kingdom, where holy and Christian principles prevail, under the immediate influence of the Holy Spirit, who moveth as in the first creation upon the waters; so now on the hearts of men; and, removing also the curse, which was soon after inflicted upon the earth for sin, causes it to bring forth in that original bounty designed by its great Creator. It is an extensive kingdom; for it is called that "*great city:*" hence, by the measure of it, may its boundaries be defined; and so constituted, it is the metropolis of the whole world, and co-extensive with the whole earth in its in-

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fluence. This term, "*the great city*," occurs twice, *Rev.* xi. 8, and xvi. 19.; and, as it has been fully shown that the whole of the tyrannical earth, or the "great imperial city," is to be literally, as it is symbolically, divided into three parts, as the triumphant "holy mountain" of God, *Isaiah* xi., and, did space permit, might still be more accurately defined as the future kingdom of Messiah; it does not appear that there is any thing whatever in the description of the "New Jerusalem," which militates against the assertion, that it is the same territorial surface which was anciently occupied, and which is still possessed by the tyrannical empires.

It is blessed with the presence of the Great Creator, who says, "Behold, I make all things new:" because, when it descends, it contains within it the "glory of God." This expression embraces every thing that can be desired, and, in conjunction with the declaration of "making all things new," proves the restoration of the world to its original condition; else would not the glory of God be in it. Few persons doubt that the first man was placed in Asia, and that the vicissitudes of heat and cold were not then experienced. Even that part of the world, though less subject to change, and still blessed with the genial influence of the sun, manifests the original disorganization of the earth and the effects of the curse; but still more has been subject to the dreadful ravages of man in his accursed state. Every other part of the world exhibits constant proofs of the wrath of God still remaining upon it; and were the hearts of all the sons of men changed, yet would the earth, were it to continue as at the present time, visit them with the effects of the original transgression. But when "all things are made new," doubtless the earth, as well as the men that are upon it, will be restored to its original condition.

In the curse inflicted upon the earth for the transgression of man, the punishment was, that it should bring forth "thorns and thistles;" and that none should gather the fruits of the earth but by the sweat of their

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brow. The vicissitudes of summer and winter, the necessity of labour in seed-time, and the patient waiting for harvest, were parts of that curse; and though, by the dispensations of Providence, harvests have been continued, and a qualified blessing has thus been granted to the sons of men, yet is not this what the gracious God intended for man, had sin not entered into the world. Who has ever penetrated to the northern or southern poles, or can imagine what breadth of land is comprised within their icy circles, now inaccessible to the human ken, and hitherto destructive of life? and yet no one imagines this to have been the state of the world in which it was first created. A most intelligent author (Catcott, on the Deluge) considers that the bowels of the great deep were broken up on the occasion of the deluge, and that a vast Atlantic Continent has since been submerged in the waters of the ocean. What if God should restore the waters to their place? for it is revealed that they only subsided, and were not, perhaps, fully compressed within their original store-house; how would it affect, even by natural causes, the state of the world, and create a new surface upon it. What if he were to alter the relative motion of the sun as it now passes over the earth, and dissolve the ices of the Northern and Southern oceans, by a more general diffusion of heat? Can it be conceived what effect it might have on the temperature of the world, and alter the whole aspect and constitution of nature? Or can it for an instant be supposed that the vast deserts of Africa, and of the East, were originally so created by the Lord God Almighty? Is there no reason to believe that the surface of the earth will be changed in this respect? Or is it to be imagined that the immense portion of the globe, which the human eye has never yet traced, was ordained by God to waste its beauty, and expend its strength, without administering to the happiness and comfort of man, whom he constituted the Chief of all his works? These are questions, which, in this discussion, require serious consideration. Doubts, I am aware, have arisen in many minds, that, were the resurrection of all the sons of men to take place, there

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would not be found space for them on the earth. *That* is, I am persuaded, a very mistaken notion; considering only its uncultivated parts; but, with the blessing of God, causing it to bring forth as originally designed, and restored as it once existed, not only would there be space, but abundance also, had even five times the number of human beings existed; especially as *the wicked* will necessarily be banished from its enjoyment. Mysterious as the subject may appear, I am convinced that it is on this earth that those, who are deemed worthy to dwell with the Lamb, will finally be found, and in possession of all that their heart can desire.

That the present state of the earth is not now as it was in the days of Paradise, few can doubt; that the world will be restored to its original condition, is the promise of God, and cannot be disbelieved without danger. An equal temperature, an entire conformity of manners and of principles,—the common enjoyment of every blessing which the God of grace and nature has promised to bestow,—are, therefore, to be expected: if that time ever arrive, when "He makes all things new," or renews the human race, and all things in the estate in which they were created. I have enlarged this article chiefly for the sake of bringing to remembrance the present condition of the earth, and comparing it with what it must have been in Paradise; thence deducing, that, as Almighty God has promised he will renew all things, therefore it is to be expected that the world will be restored to its original state.

What then was the condition of Adam? Surely he suffered not in his state of innocence neither the labour, nor the toil, nor the anxiety, incidental to the present race of men; nor did the ambition, the pride, nor the infernal rage of the present state of the human creation rankle in his heart. The earth brought forth abundantly,—man enjoyed the presence of his Maker,—the most delightful intercourse subsisted amongst the different orders of the creation. The ultimate end was indeed the Divine glory; —that was broken in upon, and its beautiful order dis-

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turbed: the state of affairs, as first constituted, is to be renewed. The consequence will be, that, whatever may have been the original intentions of God towards the human creation, his purposes, though protracted, are not annulled. "A thousand years in his sight are but as yesterday, and as a watch in the night." His work is still proceeding. Many, very many, human beings have been already born to God, and will be acknowledged by him as the work of his hands, in that day, when he shall judge the sons of men; and, after inhabiting the world during the originally appointed time, whatever that time may have been, they may possibly be removed to still brighter abodes. On this last subject, however, nothing, as appears to me, is revealed in the Holy Scriptures beyond what may be conjectured as to the effects of the tree of life, planted in the midst of the Paradise of God, from the reach of which Adam was removed, because of his transgressing the commandment. It is again placed in the New Jerusalem. All things are restored as originally constituted; as well the life of the first man, as of those descended from him, but released from the direful effects of the fall; and glory recommences without the possibility of future sin or transgression. In that state there will doubtless be a progression of knowledge and an enlargement of faculties, so as to comprehend more and more the infinite perfections and essential attributes of the Divine Being.

That this state of blessedness is contingent upon the restoration and conversion of the people of Israel, I entertain not the slightest doubt. To me it appears abundantly confirmed by the whole tenor of the Sacred Writings. It is the sentiment of the holy apostle St. Paul; who, in his address to the Roman world, not to boast themselves against Israel, (they being cut out of the wild olive-tree, and grafted into the olive-tree of Israel, and partaking of their root and fatness,) as if they were the natural branches. If such blessings and benefits had been obtained by means of Israel, and the world be reconciled to God on their casting away, "What," he argues, "shall the re-

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ceiving of them be, but *life from the dead.*" Surely this must denote a vast and important benefit to be conferred on the world by their recovery, considering the blessings which had been received on their casting away. Then blindness in part happened to Israel, and was to continue till the "*fullness of the Gentile times be come in,* and *so all Israel shall be saved;*" agreeably to what is written, and the tenor of his covenant when he shall take away their sins, "There shall come out of Sion the Deliverer, who shall turn away ungodliness from Jacob." It is evident that the Royal Psalmist entertained the same opinion as St. Paul: "O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, then Jacob shall rejoice, and Israel shall be glad." *Psa.* xiv. 7. It is for this purpose in chief, I doubt not, that the Son of God descends; all other matters being consequent upon it.

It was to the Jews, also, that St. Peter delivered his sublime address. Although their hands were then reeking in the blood of Christ, he calls upon them to "repent, and be converted, that their sins may be blotted out." The time when this is to be fully accomplished is the same referred to by the apostle St. Paul, and by the Royal Psalmist. It is upon the descent of Christ; for it is said to be, "when the times of refreshing shall come from the presence of the Lord." Now all the parallel passages show, that these times of refreshing for a guilty world are the same times when all the glorious promises shall be accomplished in behalf of the house of Israel, and that these depend upon the second coming of the Redeemer. But by *the times of refreshing* the apostle more expressly declares the renovation of the world, and doubtless intends the same state of things which he has expressed in his Epistles: "The new heaven and new earth, wherein dwelleth *righteousness.*" If Christ descend again on the earth, nothing but such a state of things can be expected; and that he does descend for this express purpose, no words can more fully demonstrate, than when the apostle asserts:

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"And he *shall send Jesus Christ,* which before was preached unto you; *whom the heavens must receive till the times of the restitution of all things,* which God hath spoken by the mouth of all his holy prophets since the world began." There can be no doubt that Christ ascended into heaven: he was seen by all his disciples to go thither; and they were assured, by an angel from heaven, that he should so come in like manner. He has, in fact, ascended, that "he might receive gifts for men, even for the rebellious (house of Israel), that *the Lord God might dwell among them;*" a positive declaration made to that people, and confirmed to them by all the prophets who have spoken in the name of the Most High God. There is, then, an absolute promise of his second coming; not as an offering for sin, but without sin unto their salvation. It was predicted of him by all the holy prophets since the world began. There is no record of any promise so early as that which was made for the reparation of the breach caused by sin on its first entrance into the world: The seed of the woman "shall bruise thy head, and thou shalt bruise his heel." If the head of Satan be crushed, which the God of peace has promised to effect shortly, this will surely be the "*restitution of all things,*" promised of God by all the holy prophets since the world began. Sin will for ever cease. It was the divine errand of the Son of man upon earth to effect it. The atonement has been made, and the conquest of the hellish powers will soon be achieved. Shortly will the world witness the pouring out of the balsam, and the application of it to the wound which sin hath caused; and then *there will be no more curse.* May every heart beat with loud response to the sentiment of the pious Watts.

"O glorious hour! O blest abode!
I shall be near, and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

But on such a subject the mind is lost in a world of con-

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jecture and of hope,—but not of uncertainty. It is, however, necessary to withdraw ourselves from the further contemplation of this delightful subject, and return to that "great city, the Holy Jerusalem."

The *light of the city*, when it descends from God out of heaven, is described "like a jasper-stone, clear as crystal." The purport of this symbol has been already explained; and it is evident that it denotes "flames of fire." Such is the character of him who sits above the cherubim of Ezekiel, and on the first throne of St. John, with which this symbol synchronises; and simply intends, I conceive, that when the city descends upon earth, it is a time of judgment, when the fiery flame is proceeding from the throne of God, or Jerusalem. The ancient walls of Jerusalem were to be "built in troublous times;" and it is evident that the foundation of the "holy city, the New Jerusalem," is to be laid under circumstances of a still more awful and appalling nature.

This city "had a wall great and high,"—doubtless intending the protection afforded her by the Most High God,—impregnable to the assaults of Satan, and bidding defiance to all future adversaries, if any such should arise. It was predicted by Isaiah, "And on all the glory shall be a defence." There is, undoubtedly, an allusion to the first tyrannical empire, and to the walls of Babylon, which were so broad and high that they were deemed impregnable; yet an enemy, the Medo-Persian, (by stratagem,) obtained possession through the water-gate. This new city has gates; but each one has an attendant angel, implying the special protection and watchful care of God by his celestial agents over his beloved city. It had "twelve gates, at the gates twelve angels, and names written thereon, which are *the names of the twelve tribes of the children of Israel.*" Recollecting that the sealed ones set apart before the convulsion, which was to take place in the dissolution of the celestial and terrestrial bodies, were chosen out of the twelve tribes of the children of Israel, there cannot exist a reasonable doubt that they were then chosen as inhabitants

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of this great city. To choose and seal is the office of the Holy Spirit, and designates the appointment of the sealed to the office of spiritual instructors. Not only, therefore, are these the gates by which they enter, but their right of entry is likewise distinguished: they seem also to point out the quarters of the world to which they are appointed in the exercise of their sacred ministry to officiate; free egress and ingress being allowed both for themselves and their converts to the holy city. They are, indeed, all denominated a nation of priests and kings; but some will doubtless be more eminent than others; as is asserted by our Lord himself of the twelve apostles, in the establishment of his kingdom.

"The wall of the city had *twelve foundations,* and in them the names of *the twelve apostles of the Lamb.*" Undoubtedly this intends, that the principles on which the city is founded are those propagated by the apostles, and that they have the superintendance of the building of it. It is built on the confession of Christ, as the Son of the Living and True God. "On this Rock," he declared to Peter, "will I build my church, and the gates of hell shall not prevail against it." It will then be founded in supreme excellence and power, on the very site of that kingdom over which death and hell had tyrannized. "Great is the truth, and will prevail," was the motto of the old martyrs. Then will be discovered the invincibility of their principles, and the triumph of their faith. The Papal kingdom is described as the *great city Babylon;* and I conceive as little doubt exists, that the woman of the Apocalypse clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, is also the Papal harlot. In the investigation of that part of the Revelation, these twelve stars have been assigned to the twelve divisions of the Roman empire. In this place, the city has twelve foundations, twelve gates, and twelve angels. Nothing more is, I conceive, intended by these symbols, than that the principles of the holy angels, or the twelve apostles of the Lamb, are inscribed on the same twelve imperial divisions; Jerusalem

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being constituted a temple to the whole empire. In another portion of this prophetic description of the city, the twelve foundations are compared to twelve precious stones; the first being jasper: and, as the Roman beast is first judged and consigned to the burning flame, Italy is, I conceive, the division so expressed by jasper. The rest might perhaps, at this very time, be pointed out by their various colours: green, denoting a purer state of Christianity, and may intend Britain, another division of *that great city*, and which is undoubtedly at the present time the most Christian state under heaven.

"And he that talked with me had *a golden reed* to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof an hundred and forty-four cubits, according to the measure of a man, that is, of an angel."

The same allusion to the first *great city* exists in these verses as in the former; but the care of it is committed to angels, and not to men. It is a reed of gold, the Jewish symbol, with which it is measured. Babylon was, indeed, the golden city, whilst it triumphed over the Jewish nation, and spoiled them of their honours, but was the exactress of gold. Nebuchadnezzar was the "head of gold;" but his monarchy was subverted. This is the true *golden* "rod of the stem of Jesse;" and has, I think, a clear reference to him who is to govern the city, and define its boundaries; and is an allusion also to the golden rod of Aaron, as the true high-priest of Israel. Some interesting particulars might be adduced from Gibbon on this subject, in which he relates that the hypocritical Constantine professed to trace, "in obedience to the commands of God, the everlasting foundations of Constantinople," under the conduct of his "invisible guide." That tyrant marched, indeed, "with a lance in his hand." This mighty Conqueror has *a golden reed.* The dominion

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of the great city is now transferred to the Sovereign Ruler; the tyrannical monarchies having learned, to their cost, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The act of measuring, as in the vision of the two witnesses, implies protection: they were in that case to prophesy in sackcloth 1260 days, and then ascend into heaven. This is their ascent: the city into which they enter is again measured, —the walls are impregnable,—the guards able to subdue their enemies: in it is every thing to be desired to make them wise, holy, and happy; and, being secure in the presence of their God, may count on their everlasting glory and defence.

In the investigation of *the great city*, as divided into three parts, it will doubtless be remembered, that the tripartite division was pursued into its seven-fold subdivision. It will be unnecessary to enter on this subject again, except to remind the reader, that, in the eye of prophecy, the universal kingdom of Christ is to be founded on the ruins of the four empires. Every particle of them is to be pounded to dust; and the stone cut out of the last stony mountain without hands is to become a great mountain, and fill the whole earth. In the establishment of the first or Babylonic monarchy, its tyranny commenced by subduing Nineveh, and devastating Judea. The second, or Medo-Persic, subdued the Babylonic, and added it to their former large possessions. The third, or Greek kingdom, rapidly took possession of the Medo-Persic and Babylonic, retaining their own ancient inheritance. The fourth, or last Roman beast, trampled, and tore in pieces, and devoured the Greek, the Medo-Persic, and Babylonic empires. Here terminates the mystery. The kingdom of the Son of God is to be set up: and, as we have seen each of the successive empires rise in power and increase in extent, so will be the kingdom of the Son of man. The *heathen*, or that which we have seen to be denominated "the sea," including all the countries without the boundaries of the Roman earth, "shall be given to him for his inheritance," and the uttermost parts of that

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earth for his possession, or what, in their own phraseology, was called the " Imperial Roman Orb." Let the reader cast his eye over the surface of that empire, as it stood in the days of Augustus,—in the very day indeed when Rome, after some hundreds of years, had arrived at its pinnacle of glory; when the temple of Janus was shut, and the image looking back, indeed, on what was past, but destitute of any knowledge of the future;—then let him decide whether there be any allusion to the extent and form of that great empire, as compared with the magnitude and form of this Great City. To me it appears that the territorial surface of the ancient Roman empire, on which the modern monarchies of Europe and Asia have been founded, will compare almost exactly with the measure of the " great and holy city, the New Jerusalem," were it reduced to the same form. It is a square of 12,000 furlongs, or 1500 miles long, and 1500 miles wide. Such will no doubt be the extent of the dominion of the renovated kingdom of Israel, when " the Lord is King " in Zion; exercising, however, under the favour of their Glorious and Almighty Governor, their influence over all nations who are to bring their glory and their honour into it.

It is certainly a particular circumstance, and marks how closely the allusion is kept up to the tyrannical empires, that the metropolis of the first empire was also an exact square, its walls measuring fifteen miles on each side. The holy city undoubtedly intends the kingdom where the special presence of the Redeemer is to be manifested; and the magnitude of the city is described, as giving an exalted character to his kingdom, and is *ten thousand times* larger than Babylon. As that city also was the metropolis of an empire, so probably will the holy city be a metropolis for the whole world. I would also remind the reader of some observations made on the position of the cherubim, which stood probably in a square, they having their wheels on their *four sides*. These, it has been shown, denoted the tyrannical empires; and their kingdom now

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forms the site of the Redeemer's kingdom. Other observations have tended to prove that the city and church of Philadelphia also symbolize the city and church of the people of Israel; and it is equally remarkable, that that city is likewise described as a parallelogram, or a quadrilateral figure. These various points establish a connection between them and the great and holy city; and seem to prove, beyond a doubt, that it is a symbolical representation of the last kingdom, which shall infinitely exceed in glory the former empires of the world.

There is another point of comparison, which may be interesting: When the battle of Armageddon takes place, the *Great City*, it is said, is to be divided into three parts: this has evidently appeared to comprise the sevenfold division *under the government of the little child*, who is to lead them. This Child is he who is to sit on *the throne of David*, and bear the government on his shoulder, "whose name is called Wonderful, Counsellor, the Mighty God, the *Father* of *the everlasting Age*, the Prince of Peace;" and of his dominion there is to be no end. The city which is now established by God, is called the Great City, the Holy City, the New Jerusalem. It is blessed with the *presence of the Lord God and the Lamb*, who are to be the temple of it; *their throne* is in it; and the nations are to bring their honour and glory into it. Its gates are inscribed with the names of the *twelve tribes of the children of Israel;* denoting it to be in their possession, and as built expressly for their abode; and its foundation is laid upon the apostolic doctrines. Can there exist a doubt that the holy city succeeds to the dominion of the earth immediately on the destruction of the great Roman city, and that it is the renovated kingdom of Israel?

"And the building of the wall of it was like unto jasper; and the city was *pure gold*, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third,

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a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a crysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and *the street of the city* was *pure gold*, like as it were transparent glass."

One expression in these verses appears to me little less than demonstration, that the very same territory, which had before been the subject of prophecy, is now also the subject of description in its more glorious state, and under the predicted reign of Christ upon earth. In the prophecy of the two witnesses, they are said to be slain in the "*street of the great city.*" There cannot, I think, be a doubt, agreeably to the exposition of commentators, that the *street of the great city* intends its most conspicuous place: and, as Jerusalem has been in all ages the most celebrated city in the world, and the point to which all prophecy tends, that city was then signified. Here it is said, that the "*street of the city* is *pure gold.*" Evidently, the same city, Jerusalem, is intended; and, as it forms only a street in the great and holy city of a square of 1500 miles, Jerusalem is only a component part of the great city. But I would appeal to Jeremiah, that Jerusalem in the future day is to be considered as the "*throne of the Lord:*" and as, in this chapter, the "street" is said to be "*pure gold,*"—having before proved that the symbolic "gold" denotes the Jewish nation,—it contains an express declaration that Jerusalem shall be inhabited wholly by Jews; and, therefore, that they are nearest the Divine Presence, and are the most highly favoured people. Were it requisite to be equally minute on the whole of the symbolic representation, the patience of the reader would probably be exhausted: but there is scarcely a word which might not bear a similar investigation.

It is also a city of peace; it has the same pavement as was laid for the throne of the Lamb of God, when the seven seals were exhibited in vision. It is like unto crys-

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tal: but the scenery was then European, being compared to a SEA. Before the vials are poured out, those who had gotten the victory over the beast are represented as standing on the *sea* of glass, *mingled with fire*; it was then still a state of trial, and the judgments were going forth. This city is *paved with gold*, like as it were *transparent glass*. Hence, not only is it to be considered a time of peace, but of substantial and everlasting peace, not liable to interruption or cessation; and, being a *golden pavement*, shows it to be under the administration of Israel. The gates of pearl are equally emblematic of holiness; and denote, that nothing which defileth shall enter in; and, as they have the names of the twelve tribes written on them, that they are a holy people. The foundations, which are adorned with most precious stones, equally denote that the doctrines of the apostles are acceptable in the sight of God, and are to be compared to most precious stones, with which the twelve divisions of empire are now adorned. In the first description given of the foundation, they are said only to have the names of the apostles written on them. Another interpreter seems to have added to the magnificent description: this will be apparent on a close examination, where many of the particulars are amplified and increased with beauty. There seems to be a second increase of knowledge and happiness *after* the descent of the city, and *after* its first establishment upon the earth; agreeing with Daniel's first period of 1260 years, and the close of the chronological period of 1335 years, when blessedness alone prevails.

It would be difficult to explain the symbolical meaning of the precious stones; but there is in them a plain allusion to the breast-plate of the Jewish high-priest, on which, by the glorious shining on the precious stones which composed it, when the high-priest went in to consult the Sacred Presence, the mind and will of God, as it has been supposed, were revealed. It is certain, that the names of the twelve tribes were engraven on the stones of the breast-plate; it must, therefore, be considered that the breast-plate was

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typical in its form and composition of the foundation of the holy city: and it does not appear that the twelve foundations of the city were strata of precious stones rising one above another; but are rather to be considered as laid for the support of the wall, in its different parts, and between its twelve gates of pearl. It seems, however, to prove that the doctrines of the patriarchs and that the truths of Christianity are one, as they no doubt are; because the names of the tribes were engraven on the breast-plate, symbolizing the foundation of the city; and on that foundation on which the wall is erected are written the names of the twelve apostles of the Lamb. "To him give all the prophets witness." "Jesus Christ being the chief corner-stone" of the glorious edifice. Still the whole city bears on every part of it the name of Israel. There is also so much decisive evidence in the prophecy of Isaiah, that this splendid city is typical of the kingdom of Israel, and of their exalted state after their recovery, that it cannot but be repeated in this place with advantage. It is a promise made to them, to be fulfilled after the departure of *the mountains*, and the removal of *the hills;* then shall the covenant of everlasting kindness be performed. "*O thou afflicted, tossed with tempest, and not comforted,* behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires: and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And *all thy children shall be taught of the Lord; and great shall be the peace of thy children.*" *Isaiah* liv. 11—13.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there *the tree of life*, which bare *twelve manner of fruits*, and yielded her fruit *every month:* and the leaves of the tree were for the healing of the nations. And *there shall be* NO MORE CURSE."

It has been suggested, that the magnitude of the city embraced the universal dominion of the Roman empire.

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It took in the coast of Africa, from opposite the Rock of Gibraltar, enclosing the Mediterranean Sea to that point again; and, in the view of the apostle, in his elevated situation, might seem, as it were, a great river passing through the midst of the great and holy city; Jerusalem, being situate at the very head of the Mediterranean, which is elsewhere denominated "the throne of the Lord:" and it is very remarkable, that the river is said to proceed from the throne of God and of the Lamb. I mention this, because, with other marks of the great and holy city, it seems so to define its locality, that I think little doubt can rest on the subject. From Palestine, at the head of the Mediterranean, that long and narrow inland sea might well be compared to a river. It is a river of *water of life.* From thence may vessels depart with the messengers bearing glad tidings to all nations: doubtless, in another sense, it may intend the heavenly instructions proceeding from the presence of the Lamb. The river of Ezekiel, flowing from the holy temple, is exactly of the same character. The tree of life *in the midst of the street,* seems likewise to intend the providential care of God in feeding and supporting his people with the fruits of righteousness. The *trees* of life may symbolize Adam, and also Noah, the two great primeval sources of human existence, each one a priest in his own family. One tree only is not described, but one also on each side of the river, and each of these bearing twelve manner of fruits every month. These fruits seem, therefore, to denote the twelve patriarchs and twelve apostles, planted in mercy by God in Europe and Asia, to supply the wants of his favoured people on both sides of the Mediterranean; and the leaves of the trees, which were for the healing of the nations, those messengers sent to instruct the multitudes at a distance. There is nothing, I trust, which will be deemed fanciful in these remarks,—they are corollaries, from the standing symbol of a tree being a preacher of righteousness: and, keeping this in view, the reasoning is easily deducible. The river of the water of life may more particularly intend the peace and happiness of the kingdom; and

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may be considered as opposed to the general character of a symbolic river, which describes an invading army.

Probably, however, something more particular is intended by these expressive symbols. The *tree* of life *in the midst of the street,* and *the trees* standing on each *side* of the river, may be considered as denoting the tree of Israel predicted by Ezekiel, which all the trees of the field are to acknowledge as "the DRY TREE, which the Lord hath made to flourish;" or, the *righteous man* of the royal Psalmist, denoting the same event, who is said to be as "*a tree* planted by the *rivers of waters,* whose *leaf shall not wither,* and whatsoever he doeth shall prosper." The same event is predicted by Ezekiel, also, in another place, as "*the stick of Judah,* and all the house of Israel his companions;" and as "*the stick of Joseph,* and all the house of Israel his companions," which are to become ONE in his hand: and this is explained of the ten and the two tribes who are to be *planted in the land of Israel, they and their children's children for ever;* and "my servant David, saith the Lord, shall be their prince for ever:" and it cannot be forgotten, that the Lord God and the Lamb are the symbolical temple, and *the Sun* of this "great and holy city."

Upon this occasion is it that Ezekiel declares, as the promise of God, concerning his people Israel: "Moreover, I will make a *covenant of peace* with them: it shall be an EVERLASTING COVENANT with them: and I will plant them, and *multiply them,* and will set my SANCTUARY *in the midst of them for* EVERMORE. MY TABERNACLE ALSO SHALL BE WITH THEM: YEA, I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE."—"And *the heathen shall know that* I THE LORD DO SANCTIFY ISRAEL, when MY SANCTUARY *shall be in the midst of them* FOR EVERMORE." Ezek. xxxvii. 26—28. Connecting this last verse with the declaration of the angel, "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and their honour into it," *Rev.* xxi. 24; it will be evident that Israel is intended, in this place, as well as the former. The internal evidence is

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however so remarkable, that it seems impossible to have adopted stronger language, had it been designed to describe Israel as the "great and holy city," or the last universal kingdom, if the prophecy of Ezekiel be compared with *Rev.* xxi. 3: "And I heard a *great voice* from heaven, saying, Behold, the TABERNACLE OF GOD *is with men, and he will* DWELL WITH THEM, and THEY SHALL BE HIS PEOPLE, AND HE WILL BE THEIR GOD." Such uniformity of language, on all occasions where Israel is concerned,—and no man can doubt that the prophecy of Ezekiel relates to that particular people,—renders it, I conceive, utterly impossible to explain this grand and interesting subject, without arriving at the positive conclusion, that Israel only can be intended by the "great and holy city," except as other nations may be considered as engrafted into that goodly vine: and doubtless, in this respect, all the nations of the four empires are interested. To all of them is the invitation addressed by the Spirit and the Bride, "Whosoever will, let him come, and take of *the water of life* freely," or be the subjects of that kingdom.

The tree of life planted on each side of the river must symbolize, therefore, the ten and the two tribes, or the stick of Judah, and the stick of Joseph; and the "leaves of the trees, which are for the healing of the nations," must denote the individual members of that glorious community, of whom it is said, "Men shall *call you the ministers of our God.*" "Ye are a *chosen generation,* a *royal priesthood.*"

There is doubtless something also particularly intended by the expression, "which bare *twelve manner of fruits,* and yielded her fruit *every month.*" By the twelve manner of fruits, I presume, it cannot be doubted that the doctrines of the twelve apostles are intended: but it is not to be supposed that these doctrines changed every month; and must, therefore, denote a fresh accession, or change of persons, appointed to propagate those doctrines.

It is certain, I conceive, that every chronological period in the Apocalypse is a symbolical one; and *the month*

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must, in such case, denote also a period of thirty years: it is not less remarkable than every other particular in the volume of prophecy. I will not take upon me to say what may be the state of the world, as to the increase of its population in a particular sense; but, were any conclusion to be drawn from the declaration of Ezekiel, that "*they* and *their children*, and *their children's children*, should dwell there for ever," connected as that promise is with the "holy city," and that "God would plant them, and *multiply them*," it does not appear to me probable, that any other state of things will exist in those times than that which it may be supposed would have taken place in Paradise, had Adam not sinned. It cannot be imagined that Adam and Eve were the only human inhabitants destined to dwell upon the earth, or to be fitted for whatever higher blessings the Author of their being might have designed for his human creation from eternity. As at the time, therefore, when the "great and holy city, the New Jerusalem," shall have been established, that grand promise will have been fulfilled, "there shall be no more curse;" it is, I conceive, perfectly correct to suppose that the same order and constitution of the earth, and its inhabitants, will be restored as they existed before the curse. To the man was allotted constant labour and anxiety; to the woman, pain and sorrow: but these will then be removed. The very infliction, however, of that sentence pre-supposes the particular suggested as the original design of the great Creator: and we need not be wiser, in this respect, than what has been revealed. It would be fastidious, I conceive, to refuse attention to the subject; and, from such a course, have erroneous views of this sublime revelation been too common.

The institutions given by Moses, as well as those of David and Solomon, were doubtless symbolical of events yet to come: and it was a special ordinance of that legislator, that *no priest should presume to minister in holy things* before he was *thirty* years of age. This was specially sanctioned by the Saviour himself, who did not com-

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mence his own personal ministry till he was, as supposed, about thirty years of age: but we may doubtless conclude that it was the exact period of his life. It seems strange that the positive enactments contained in this law should have been infringed by the Christian church, whilst at the same time numerous reasons still exist for a perpetual observance of it: though why it has been infringed, is not, perhaps, difficult to conjecture. Men are neither competent to decide for themselves at an earlier age, nor is their character sufficiently established to enable others to judge of their fitness for the sacred office, were its requisite qualities considered to be of that standard which the Scripture enjoins. A thousand strange circumstances have decided those holy engagements:—a piece of bread; the unhallowed love of patronage; a provision for younger branches of families; or the vanity of what is deemed, as it undoubtedly is, when the duties of it are properly fulfilled, a respectable station in society, have been considered inducements sufficient for the candidates to declare that they were moved by the Holy Ghost; which would have consigned the presumptuous to the same punishment as was inflicted on Nadab and Abihu, or on Elymas, the sorcerer, had the regal sceptre been exercised in the churches as aforetime. Even the church of Rome is not so culpable in this respect as some other churches: and it is to be feared that thousands, and tens of thousands, have gone out of this world with the blood of those victims on their heads, whom, as "blind leaders of the blind," they undertook to teach. A fearful account is to be given in the last, whatever may be the prevailing sentiment in the present, day. Nor is there, perhaps, much less cause of censure in other departments of the Christian church, even amongst men who profess to act on purer principles, yet thrust forth unfledged teachers, of raw and unsettled minds, for duties which require the entire animus of the man; but on whose hearts the Holy Spirit has never inscribed his divine law. If these be culpable, they who take upon themselves the sacred office, being neither called

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of God, as was Aaron, nor having their fitness attested by those capable of trying the spirits, whether they are of God or not, will, I doubt not, have strict account to give in whose name they have preached; whether of themselves, to feed their own vanity; or of God, to promote the welfare of immortal souls.

The changing of the fruit every month may, therefore, denote, that when men arrive at the appointed age, that institution will be again revived; and it seems to imply that there shall be a perpetual succession of priests, as they attain that period in their lives. Whether the ideas now suggested be correct, or not, I deem to be a matter of little importance, except as they may be connected with the Divine glory, of the "*increase of whose government* there shall *be no end:*" but, possessed as I am with the conviction that Satan will not have to triumph over his own greater number of subjects from amongst the human race, than are designed for the dominion of the Son of man, they appear to me important. If human judgment is to be exercised on such a mysterious matter, that enemy of souls has hitherto had cause of triumph in this respect, up to the present hour. Be this matter true or not, it is certain that the great day of the Lord will surprise men of every rank and condition, and of every stage in life, from infancy to old age; and not less will this be the case with the Israelites, than with any other nation. The inference, therefore, in the most limited sense, may be, that, as every Israelite is to be a priest for God,—and none can exercise that office till he attains the age of thirty, which law, I conceive, is not abrogated,—the change in the fruit, predicted to take place every month, probably comprises that institution.

It may also refer to another ordinance of the ancient lawgivers, concerning the courses of the priests; and as on the two trees are twenty-four manner of fruits, so may they intend that a similar provision, like that which once existed, will be made in the future day; and, as "the leaves of the trees are for the healing of the nations," these

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must be considered as the instructors, appointed by God, to increase their knowledge of Him, in his glorious perfections and attributes, and prepare them, perhaps, for still brighter abodes. It would be vain to suppose that our knowledge of God will be instantaneously perfect, or that we shall ever attain to a just comprehension of his eternal and infinite existence, or sufficiently admire and adore his peerless wisdom, and his matchless grace. Our minds will doubtless be enlarged, and our faculties be more and more strengthened from age to age: still there will be an infinite and incomprehensible distance between God and man. We shall know Him only in the person of his Son. He will dwell with man, and be the Father and the Friend of all his people. What more can heart desire, or the most boundless imagination picture, of everlasting joys and endless bliss?

Every word seems to bear an important meaning, and to carry instruction on the face of it. Every thing tends to prove that the events predicted will shortly come to pass. Never was there a period more momentous than the present, since man was upon the earth. A few years will probably decide the question, whether Satan will any longer be permitted to tyrannize over the works of God, or whether the Almighty shall rule. I know not what conclusions the reader may come to on the subject of these observations; to me the evidence is decisive, "that the God of peace will bruise Satan under the feet (of his people) shortly;" the effect of which will be, the introduction of his own eternally glorious kingdom.

The result of the whole appears to me, that, in 1844, Europe will be judged, agreeably to the first judgment of St. John; that the resurrection of the martyrs will then take place; and that a pure religion will be substituted for the Papal delusion. That, even previous to these events, the Turks will be dispossessed of some part of their Asiatic territories, and of Greece; and that the Christians and Jews will seize their possessions. The latter people will, however, be checked in their progress, and their faith and

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confidence be further exercised; and the fowls of the mountains, or adherents of the Papal and Mohammedan impostures, and the beasts or tyrants of the earth, will summer and winter upon the holy mountain, during the three years and a half whilst the witnesses lay unburied. And that, in the same year, 1844, their enemies will receive their fatal stroke and final punishment, and the Jews then rise to honour and security.

That, in 1873, after a sanguinary battle, and, doubtless, a destruction from Almighty God, by his personal presence, Gog and Magog will be defeated in their attempt to re-establish their religion, and regain their country; and that they and their abomination will be for ever extirpated from the face of the earth. That the second general resurrection will then take place, and the final judgment ensue of all the dead; that the kingdom of Israel will be fully established in glory and in splendor; and Christ be King, according to his promise.

And finally, in 1917, the interval of judgment having occupied the space of forty-five years, that the earth will be restored fully to its former condition; all the nations have submitted to the regal sceptre; and every knee bow at his footstool, who is LORD OF LORDS, and KING OF KINGS.

The Apostle closes the record with these remarks: "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."

"Behold," says Christ, "I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." "And he saith unto me, SEAL NOT the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he which is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give to every man according to his works. I am Alpha and Omega, the beginning and the end, the first and the

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last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and the morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all, Amen."

Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Wherefore, beloved, seeing that we, according to his promise, look for *new heavens and a new earth, wherein dwelleth righteousness;* let us be diligent, that we may be found of him in peace, without spot and blameless.

NOW UNTO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, OUR SAVIOUR; GOD OVER ALL, BLESSED FOR EVER; UNTO HIM WHO SAITH, BEHOLD I COME QUICKLY, BE HONOUR AND GLORY, MIGHT, MAJESTY, AND DOMINION, FOR EVER AND EVER, AMEN. EVEN SO, COME, LORD JESUS, COME QUICKLY.

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FREE PARAPHRASE

OF

THE REVELATION OF ST. JOHN,

DIVESTED OF ITS SYMBOLICAL FIGURES, AND EXPLAINED ACCORDING TO THE HYPOTHESES MAINTAINED IN THE PRECEDING WORK.

WHEN this revelation was made to St. John, he was then suffering under the tyranny of the Roman Empire; being banished to Patmos, for his testimony concerning God and Jesus Christ. The grand purport of the predictions of all the prophets, as may be clearly established from the prophecies of Daniel, as well as from the revelation made to the Apostle, concerns the duration of the tyranny of the four empires, and embraces the establishment of the last septiform universal empire, which is to endure for ever.

To St. John such a view of futurity must have been particularly acceptable under his trying circumstances: but to every one, desirous that Christ's kingdom should come, and his "will be done, as in heaven, so on earth," a right understanding of the Apocalypse must also be a subject of deep interest. That kingdom is unquestionably the empire of Israel, superintended by a more glorious theocracy, or manifestation of the Divine presence, than ever before existed; and its first triumph commences when the Papal tyranny of the Roman world is subverted, and an end is put to the seven tyrannical monarchies; the last of

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which is still existing, as the German or Holy Roman, and the Turkish heads of empire.

It is upon this principle, maintained throughout the preceding pages, that the paraphrase now presented to the attention of the reader is submitted. To the author, there appears no difficulty in the whole Bible, which may not be solved upon this plain and simple hypothesis: and he is perfectly convinced, though he has not ventured positively to express such an opinion, that the records of past times are also predictive of what is to take place in the future day. For this view of the subject he might refer to the history of Elijah, and the prophecy of Cyrus; and such, probably, is the whole of the ancient history of the children of Israel, till they arrived at their rest in the land of Canaan.

I am doubtful whether the liberty taken with the Sacred Text may not be deemed, by many persons, presumptuous. The motive is however pure, and, as such, will, I trust, be excused; the design being solely to interest those minds who have hitherto considered the attempt to understand the Apocalypse, fruitless and perplexing. I regret, indeed, that no scheme of the kind has hitherto been made, as it would have tried the hypothesis of any writer, and have enabled the reader better to understand the subject. My own mind has, by this plan, been powerfully confirmed in the solidity of the principles adopted. In some instances, new light has been thrown on particular points, and has given rise to opinions which might have been well expressed in the body of the work. Some few suggestions are therefore offered by way of illustration, in the shape of notes, at the close of the paraphrase; it being deemed desirable not to interrupt the attention of the reader in its progress. It may, however, be said, that no difficulty has occurred, but what, with the slightest consideration, has been readily solved.

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CHAP. I.

Vision of the Great Governor of the Churches.

1. THE revelation of Jesus Christ, which God gave unto him, to show unto his people things which must shortly begin to come to pass; and he sent and signified them by an angel to his servant John:

2. Who now bears record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw.

3. Blessed is he that readeth, and they who hear the words of this prophecy, and pay attention to those things which are written therein.

4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him who lives for ever, who was once upon earth, and is again to come; and from the seven governors of his church, who are to superintend his future kingdom, and are now waiting round about Jerusalem to execute their office.

5. And from Jesus Christ, who is the faithful witness of the covenant with Israel, and who is to establish his dominion over the Papal empire, and who is the prince of all the kings of the tyrannical earth. Unto him that loved us, and washed us from our sins in his blood,

6. And will make us kings and priests to God and his Father, when he establishes his kingdom: To him be the glory and the dominion for ever and ever. Amen.

7. Behold, he will come, and will send his armies before him; and they who pretend to govern his church shall see him; and those Jews which pierced him, as well as those who still reject him, and all the people of the tyrannical earth, shall wail because of him. Even so, Amen.

8. I am Alpha and Omega; my glory is the object and the end of all my works, saith the Lord, who liveth for ever; who was once upon earth, and is again to come: I am Almighty, and will execute all my purposes.

9. I John, who also am your brother, and companion in tribulation, and who is

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waiting patiently for the predicted kingdom of Jesus Christ, was in the island of Patmos, banished to that place for the testimony I gave concerning the kingdom of God and of Jesus Christ.

10. I was wrapt in vision on the Lord's day, and heard behind me, as I supposed, the voice of the archangel, as the noise of mighty armies, and as of the last great trumpet which is to sound, when the mystery of the present dispensation is to cease.

11. And it said, "I am Alpha and Omega, who was before the tyrannical empires were established, and will reign after them. What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

12. And I turned to see the angel, as I supposed, who spake to me. And, being turned, I saw the representatives of the seven churches.

13. And in the midst of the representatives of the seven churches, one like unto the Son of man, as if he were arrayed in the robes of his future kingdom; and he had the curious girdle of the high-priest of Israel, but now woven of gold throughout, bound round his loins; and I considered it to denote that he was come to establish the church of my people, as at first intended.

14. The eternity and righteousness of that promised kingdom was expressed by his head and his hairs being white, as white as snow. His indignation against the Papal kingdom was marked by his eyes being like to *a flame of fire*, by which its errors were to be purged.

15. The Macedonian instrument intended to be employed, was distinguished by his feet being like unto *fine brass*, as if they burned in a furnace; and war against the Papal states was denounced. The sound of his voice was like many nations rushing to battle.

16. And he had on his right hand the seven great personages who are to rule the seven provinces of his empire. And as a token that he intended to establish

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his empire, he commanded the Macedonians to wage war against Europe and Asia. And by his countenance it appeared that his kingdom would be quickly established in its full glory.

17. And when I saw him, I fell at his feet as dead; but he raised me up, and I found myself in Macedonia; and he said unto me, Fear not, the enemies of thy nation are my enemies.

18. Their kingdom was once mine, and shall be so again at the end of the days. My kingdom shall again be established, though it has been trampled upon by the Roman enemy; and I will reign for evermore, Amen. I will conquer their Papal and Mohammedan enemies.

19. Write unto them the things which have been, the things which are to come to pass, and the things which shall be in the future day. The mystery of the seven rulers of the seven churches of my empire, which thou sawest with me in Macedonia, which kingdom is to assert their right to govern, and the mystery of the seven churches of my empire. These rulers are signified by the seven pastors of my seven Asiatic churches; and those churches symbolize the seven national churches of the seven kingdoms of my empire.

CHAP. II.

Vision of the Seven Churches.

1. Unto the successive pastors of the church of Babylon write, for the information of the church of that kingdom: These things, saith he that has the seven rulers of the churches of his empire with him, and intends to establish his kingdom by his Macedonian representative, and is continually observing what is taking place in the seven provinces of his empire.

2. I know thy desire to prove thy love towards me by thy works, and thy constant attention to thy duty, and *the patience* manifested under trials; and that thou canst not bear the dominion of the wicked Mohamme-

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dans, and hast tried them who say they are the last prophets of God, and art convinced that they are actuated by the prince of devils.

3. And hast long endured for my name's sake the yoke they have placed upon thee.

4. Nevertheless I am displeased with thee, because thou holdest not the faith in purity, as thou didst at first.

5. Remember from whence thou art fallen; or else I shall quickly come, and punish thee according to thy sins: and thy Mohammedan enemies shall triumph over thee, and take away the truth from among you, except thou repent.

6. Thou dost indeed hate the deeds of these Nicolaitanes, who deny my humanity, and assert that I did not suffer in the flesh, and who are living to their own lusts, whom I also hate.

7. Let every human being attend to what the Spirit saith to any one of the churches of my empire: He that endures to the end, and confesses my name, he shall dwell with my people Israel, when established in glory, according to what I have promised, and shall partake of the blessings conferred on my chosen people.

8. Unto the successive pastors of the churches of MEDO-PERSIA write: These things saith he who reigned before the tyrannical empires were established, and who will rule after they are destroyed, who was crucified by the Roman power, but still liveth for ever:

9. I know thy works, and the troubles thou hast endured, and thy still afflicted state; but yet thou art rich in faith. I know their blasphemy, who pretend that they were appointed to be teachers of mankind, instead of my people Israel: but they are actuated by Satan, the chief prince of the Mohammedans.

10. Fear none of those things which thou shalt suffer. Behold, the Mohammedan chief shall cast many of you into prison, and ye shall be persecuted for ten years: but be faithful till my Roman kingdom is established, and then shall ye be delivered.

11. Let every human being attend to what the Spirit saith to any one of the

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churches of my kingdom. He that overcometh shall not be condemned, when I come myself to the judgment of all the Mohammedans.

12. Unto the successive pastors of the churches of MACEDONIA write; These things saith he who will make this kingdom of his empire a sword of punishment to Asia and to Europe.

13. I know thy works, and that the chief seat of the Mohammedan empire is within thy kingdom. Still thou holdest fast, and didst profess my name, even in those days when my faithful martyrs and the chief pastors of my Greek church were slain at Constantinople.

14. But I have a few things against thee; because there are some of thy people who hold the doctrine of the Papal church, which sets herself up as divinely appointed to govern in my kingdom, and riots on the wealth procured by her various superstitions, and looks to the state rather than unto God, as her chief support.

15. So hast thou also among thee many of those Mohammedans who deny my humanity, and assert that I did not suffer in the flesh, and who are licentious in their conduct, whom I hate.

16. Repent; or else I will come unto thee quickly, and thou shalt be wasted by the sword, which is soon to be directed against the other nations.

17. Let every human being attend to what the Spirit saith to any one of the churches: To them that overcome will I reveal my purpose, and strengthen them for my work; and will commit to them the charge of establishing my people Israel in their kingdom; and I will write upon them my new name of "King of kings:" their kingdom shall be the first enrolled and known to be in my service; and no people shall be more highly favoured.

18. Unto the successive pastors of the churches of ROME write; These things saith the Son of God, who hath eyes which observe the errors of the Papal tyranny, and will consume its adherents by his providential dispensations, and will adopt his Macedonian kingdom as the instrument of his justice.

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19. I know thy works, and love, and service, and faith, and *thy patience*, and thy works; and that thou dependest much on thine own efforts to establish my kingdom in thine own way, yet manifestest thy love, and service, and faith, in the cause of my people Israel.

20. Notwithstanding, I have a few things against thee; because thou sufferest the Papal harlot, who assumes to herself the office of being teacher in my church, to lure my servants by her patronage to her cause, and to continue in communion with her, and to riot on the wealth produced by her iniquitous measures, as by her purgatory, and her canonized saints.

21. I have afflicted her, and I gave her warning to repent of her corrupt practices; but she has not repented, and still continues her wicked apostasy.

22. Behold, I will consume her by war, and will severely punish those who support her in her pretensions to rule in my church, unless they repent of their iniquities.

23. And I will overturn all the churches who profess to derive authority from her; and the churches of my whole kingdom shall know that I am he who searches the reins and the hearts, and have alone the right to govern in my church. And I will punish and reward every one according to his works.

24. But unto you I say, who have avoided the Papal errors, and abominate those wicked superstitions which they propagate, I will not punish you.

25. But hold fast, and continue in the truth till I come.

26. And he that overcometh, and continues faithful to my cause till the end of the mysterious dispensation, will I give power over all the nations which compose the Roman empire.

27. And he shall rule over them; all their enemies being confounded, as my Father hath promised by oath and by covenant to me.

28. And their triumph shall precede the day of my own coming to judgment; and it shall be a token that I am about to come.

29. Let every human being attend to what the Spirit saith to any one of the churches of my empire.

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CHAP. III.

Vision of the Seven Churches.

1. And unto the successive pastors of the churches of Assyria write; These things saith he that shall have the dominion over all the churches of his empire, and will appoint his own governors in his church: I know thy works, that thou callest thyself by my name, but hast little of my Spirit in thee.

2. Be watchful, and improve those gifts and graces which remain, but are ready to die; thou art thus punished, because I have not found thy works perfect before God.

3. Remember and study the records which my servants have left behind them, and what thou didst hear them preach, and hold fast, and repent. If, therefore, thou dost not watch, I shall shortly come to judgment, and will execute my wrath upon thee, when thou dost least expect it.

4. There are a few even in Assyria which still hold the truth, and walk consistently; and they shall dwell with me in my kingdom; for they are worthy.

5. They that overcome shall dwell with me in my kingdom, and they shall live for ever; and I will acknowledge them as my people before God, and before the governors of my churches. "Blessed be Assyria, the work of mine hands."

6. Let every human being attend to what the Spirit saith to any one of my churches.

7. Unto the successive pastors of the churches of my people Israel write; These things saith the mighty Conqueror, who is holy and faithful to his covenant, who will establish the kingdom promised to his servant David; who will establish it, and none shall overturn it; who will overthrow the tyrannical kingdoms, and none shall again establish them.

8. I know thy works: I now invite thee to return, and to build again the walls of Jerusalem; and no man shall

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hinder thee; for thou hast some knowledge of my name: and though persecuted and afflicted, tossed with tempest, and not comforted; yet thou hast not denied thy belief in Jehovah, and hast founded thy hope of deliverance on my word.

9. Behold, I will make all Mohammedans, who say they are the true prophets of Israel, but do lie; I will make them to come and bow down before thee; and they shall know that I have loved thee.

10. Because thou hast patiently expected deliverance, according to my word, I will keep thee from that time of judgment, which shall come on all the tyrannical kingdoms; but shall try them especially who dwell in the Turkish and Persian states.

11. Behold, I shall shortly come: hold fast thy present hope, and let no man rob thee of the kingdom I have promised unto thee.

12. Him that overcometh will I make a ruler in my church, and he shall never cease to be an instructor of the nations; and he shall bear mine image, and he shall every where be known to be of my people Israel, whom I will glorify; and that this honour has been designed them by my Father: and I will write my new name of King of kings upon him; and my people shall have the dominion in all the world. "Blessed be Israel mine inheritance."

13. Let every human being attend to what the Spirit saith to any one of the churches of my kingdom.

14. And unto the successive pastors of the churches of Egypt write; These things saith he who has declared he will establish his kingdom, and is faithful and true to his covenant, and will exercise his power, as aforetime, first in Egypt.

15. I know thy works, that thou carest little about these things, nor art thou wholly indifferent to them.

16. But because thou art lukewarm, and neither anxious about them, nor indifferent, I will overturn thy whole system.

17. Because thou sayest, I am wise, and the teacher of others, and need not that any man teach me; and knowest not that thou art altogether ignorant, and depressed, and hast neither

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faith, nor hope, nor the earnest of future happiness.

18. I counsel thee to obtain some of my people Israel as teachers, when they have been purified and established in their kingdom, that thou mayest be wise; and unite thyself with them, that thou mayest be protected, and that thou mayest not be given up to punishment when I appear in my Roman kingdom; and be instructed by my people Israel, that thou mayest be wise, and understand the nature of my kingdom.

19. As many as I love, I show them their folly, and will chastise them. Be zealous, therefore, and repent.

20. Behold, I am about to commence my kingdom, and thou wilt evidence its first symptoms. Attend to my voice, and engage in my cause. Assist my people, and thou shalt share my glory. "Blessed shall Egypt my people be."

21. To him that overcometh will I grant the privileges of my chief city, Jerusalem, where I will dwell, as the inheritance given me of my Father; and they shall enjoy that right, even as I do to live in my Father's presence.

22. Let every human being attend to what the Spirit saith to any of the churches of my kingdom.

CHAP. IV.

Vision of the First Triumph of the Kingdom.

1. After this I looked, and, behold, it appeared as if that kingdom which he had spoken of to the churches of Egypt was commenced; and I heard as it were the voice of the archangel, as the noise of mighty armies, and as of the last great trumpet which is to announce the termination of the mysterious times, which said, Come hither, I will show thee things which will be in the future day.

2. And immediately I was wrapt in vision; and, behold, the kingdom of the New Jerusalem seemed about to be established.

3. And one sat on the throne of it, as if he were

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arrayed in flames of fire: and there was a declaration made, that he remembered his covenant, and that Jew and Gentile were now to be united under one shepherd Christ Jesus.

4. And round about Jerusalem were four and twenty cities: and upon the thrones of them I saw the twelve patriarchs and the twelve apostles sitting in the robes of the kingdom of the New Jerusalem; and they had imperial crowns of Israel on their heads.

5. And command was given by him that had taken possession of Jerusalem, that the judgments should commence which were to overthrow his enemies: and there were the seven representatives of the churches of his empire present with him in Jerusalem.

6. And notice was given them that the Roman church should be first subdued to his sceptre. And the representatives of the four tyrannical kingdoms were contending for the mastery of Jerusalem, and to possess themselves of the dominion of the whole empire.

7. The first was Babylon; the second was Medo-Persia; the third, which seemed to be a chief power amongst them, and had the people of Israel with him, was Macedonia; and the fourth was Rome.

8. But a change rapidly took place in their views and dispositions, and, though previously asserting their authority, now submitted to Him who was in the midst of Jerusalem. Convinced of his supreme power, they ceased not during the whole time of the last judgment to exclaim, Holy, holy, holy, is the Lord God Almighty, who was once upon earth, still lives, and will come in mighty power to establish his universal dominion.

9. And these kingdoms assisted in causing *glory* to be given by Israel, and *honour* by Assyria, and *thanks* by Egypt, to Him who was in the midst of Jerusalem, whose kingdom was to be established for ever and ever.

10. The twelve patriarchs and the twelve apostles fell down before Him who was in the midst of Jerusalem, and worshipped Him that was to establish his kingdom

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for ever and ever, and cast their imperial crowns before him, saying,

11. Thou art worthy, O Lord, to receive glory from Israel, honour from Assyria, and power from Babylon (probably Papal Rome): for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

Triumph of Israel over the Roman Empire.

1. And I saw the Macedonian representative in the possession of Jerusalem, who was commissioned, as the sword of the Lord, to assert the right of Israel to their inheritance; and the roll of the mysterious times, which contained the record of all the transactions which had taken place during the seven periods of the tyrannical empire was in his hand; and that which more especially concerned his people Israel, was written on the outside; but the mystery still continued: the internal record was sealed with seven seals.

2. And I saw a mighty being attended by a powerful army, calling upon the inhabitants of all the tyrannical kingdoms to arise and deliver themselves from the yoke which had been imposed upon them.

3. But none were found able, neither in the church, nor in the Eastern territory, nor in its dependencies, either to get rid of the tyranny, or dared to move in the cause.

4. And I wept much, because none were able to dissolve the tyranny, nor explain the cause of its continuance, nor dared to move in the cause.

5. And one of the patriarchs or apostles said to me, Weep not: behold, He who has promised to be King in Israel, and who once reigned over our nation, hath determined to subdue the tyranny himself, and to explain the cause of the mystery.

6. And I beheld a new scene, and, lo! one stood in the midst of Jerusalem, who was surrounded by the ruling powers of the four king-

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doms of Babylon, Medo-Persia, Macedonia, and Rome; and by the twelve patriarchs and the twelve apostles, as if he had just returned from the battle of Armageddon: his garments were covered with blood, having subdued the Roman kingdom to his sceptre; and he wore the crowns of his seven kingdoms and appointed governors over the seven churches of his seven kingdoms, as a pledge that he would establish his empire over all of them.

7. And he came and took the roll which had the seven seals out of the hand of the Macedonian representative, who then possessed Jerusalem; and asserted his own right to his inheritance, and to the government of his people Israel.

8. And when he had taken the roll, the four sovereign powers, and the four and twenty patriarchs and apostles, fell down before Him who had triumphed over the Roman kingdom; every one of them lifting up their voices in praise, and presenting, as the representatives of the twelve tribes of Israel, their supplications before him on behalf of their people.

9. And they sung a new song before him, saying, 'Thou art worthy to receive the kingdom, and art able to dissolve the mysterious dispensation; for thou didst once die for our sins, and hast again adopted us as thy people; redeeming us, in virtue of thy sacrifice and by thy triumph, out of the hands of all our Roman enemies.

10. And hast appointed us to rule in thy kingdom, and govern in thy church: and we shall reign throughout all thy universal empire.'

11. And I beheld, and I heard the voice of many nations round about Jerusalem, and the ruling powers of the four kingdoms, and the twenty-four patriarchs and apostles: and the number comprised the inhabitants of the Western Empire, who stood before the throne; and the thousand thousands of his chosen ones stood beside him that dwelleth in Jerusalem. (See *Dan.* vii. 10.)

12. I heard them saying, with a loud voice, "Worthy is He who died for our sins, and hath established his kingdom in the Roman Empire, to receive the power of Babylon, and the riches of Medo-Per-

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sia, and the wisdom of Macedonia, and the strength of Rome, and the honour of Assyria, and the glory of Israel, and the blessing of Egypt.

13. And every ruler in the church, and in the eastern territory, and in its dependencies, and in Europe, and all subject to any of them, heard I saying, Blessing from Egypt, honour from Assyria, glory from Israel, and power from Rome, be given unto him that dwelleth in Jerusalem, and unto him that has established his eternal kingdom in the Roman dominion. (l)

14. And the sovereign rulers of the four kingdoms submitted themselves, and said, So be it. And the twelve patriarchs and twelve apostles fell down and worshipped him whose kingdom shall be established for ever and ever.

CHAP. VI.

Vision of the Four Tyrannies, and of the Roman Judgment.

1. A NEW scene presented itself. The roll was opened, which contained the history of the mysterious dispensation: and when He who had established his dominion in the Roman kingdom opened the first seal, the mystery was dissolved, and the transactions of all the former tyrannical times were brought to light; and I saw what had taken place from the beginning, and what was to take place in the future day. I heard as it were the noise of armies rushing to battle. And the sovereign ruler of the Babylonic kingdom said, Come and see.

2. And I saw the king of BABYLON on a white horse; and he had the trophy of Israel, which he had taken from Assyria, in his hand; and the crown of Judah was given unto him; and he went forth to subdue other nations.

3. And when he had opened the second seal, I heard the MEDO-PERSIAN ruler say, Come and see.

4. And I saw another horse that was red; and he was commanded to subdue

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Babylon, and to make war against it till it was consumed: and a great sword to effect his conquest was given him.

5. And when he had opened the third seal, I heard the MACEDONIAN ruler say, Come and see. And I beheld, and, lo, a black horse; and he had a yoke in his hand, to put on the necks of the Medes and Persians.

6. And I heard a voice from Jerusalem, saying, Thou shalt possess the Medo-Persian Empire; but thy posterity shall not inherit it. Thy empire shall be divided: Egypt shall be given to one of thy generals; and Syria, Macedon, and Thrace, to another of thy chiefs: and I command thee to hurt not my people in the land of Israel.

7. And when he had opened the fourth seal, I heard the ROMAN representative say, Come and see.

8. And I looked, and behold a livid-green horse; and the Papal Harlot sat upon him,(2) and the Mohammedan Impostor followed after him. And power was given unto them over the Roman empire, to destroy, with all the plagues of former times, the inhabitants thereof, and to scatter and persecute the Jewish nation, during the whole time of its ten kingdoms.

9. And when he had opened the fifth seal, I saw the people of Israel driven in every direction, and scattered throughout the world; and they continued to be slain for their adherence to the word of God, and for their trust in God.

10. And they cried vehemently unto God to avenge their blood, and expressed their desire that the promised day of judgment should come.

11. And they were assured that their kingdom should finally triumph, but that they must put their trust in the promised Messiah: and it was said unto them, that they must still wait patiently during another short season, which would be a time of great trial, such as never before was upon earth, unto that same time; and that many of their people, and their fellow-servants also of the appointed kingdom, would be killed and deprived of power, as they were; but that they should triumph

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also when that season was fulfilled.

12. And I beheld, when he had opened the sixth seal, the kingdom of Israel commenced its rule, and, lo, there was a great revolution in Europe. The imperial power was utterly dissolved, and the Papal church was wasted by the sword.

13. And the bishops of the Roman world were deprived of all their power by the new kingdom of Judah, which arose, and dissolved their influence by the force of its mighty army.

14. The whole hierarchy of the Papal government was abolished; and every kingdom and principality of the Roman world was broken up.

15. And the kings, and the nobles, and the rich men, and the officers and generals of their armies, and every soldier, and every adherent of the old system, hid themselves in their castles and fortresses;

16. And called upon the other kingdoms, and upon the Turkish Empire, to come and defend them from his power that dwelleth in Jerusalem, and from him who was determined to avenge his cause in the Roman empire.

17. But the great day, when the mysterious dispensation ceased, and when his empire was to be established, was come, and none were able to stand before him.

CHAP. VII.

The Children of Israel converted and restored.

1. And after these scenes had been shown me, I saw the four ruling powers, which were about to arise and assert their dominion, standing on their four kingdoms; and they were restraining the four armies collected, lest they should commence their warfare before the appointed time, which was to desolate the Turkish empire, and the nations of Europe, and the bishops of the Papal kingdom.

2. And I saw the nuncius of that eternal kingdom which was about to be estab-

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lished, commissioned to select from amongst the people of Israel those who were to be its first subjects: and he cried vehemently to those who were commissioned to overturn the Turkish empire and the kingdoms of Europe,

3. Saying, Hurt not the Turkish empire, nor the kingdoms of Europe, nor the Papal kingdom, till we have selected the subjects designed to govern in the new kingdom.

4—8. And I heard that the number was twelve thousand of each of the tribes of Israel, viz. of Judah, Reuben, Gad, Aser, Nepthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin, twelve thousand of each tribe which were chosen.

9. After this I looked, and beheld that there were assembled at Jerusalem a great multitude, which no man could number, collected from amongst the nations of Europe, and they stood before him who had established his dominion in the Western Roman Empire; and they were arrayed in the robes of the kingdom of the New Jerusalem, and had the trophies of victory in their hands.

10. And they cried joyfully to God, saying, Salvation to our God, who dwelleth at Jerusalem, and unto him who has delivered us from our European enemies.

11. And the governors of the seven churches of his empire stood round about Jerusalem, and about the four and twenty patriarchs and apostles, and about the sovereign rulers of the four kingdoms, and fell before him who dwelt in Jerusalem, worshipping God, and saying,

12. Amen: blessing from Egypt, glory from Israel, wisdom from Macedonia, thanksgiving from Medo-Persia, honour from Assyria, power from Babylon, and might from Rome, be ascribed unto our God, who has established his eternal kingdom.

13. And one of the apostles said unto me, Who are these which are arrayed in the robes of the kingdom of the New Jerusalem? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are the

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twelve tribes of Israel, which have come out of great tribulation: they are now clothed in the robes of the eternal kingdom, and now abhor their rejection of Him who died for their sins, and has now delivered them from their Roman bondage.

15. Therefore shall they dwell in Jerusalem, and shall serve him during the times of the last judgment, with all their might, in the kingdom of their Redeemer: and He who is in the midst of Jerusalem shall dwell amongst them.

16. They shall no more be afflicted nor unbelieving; nor shall the Roman empire, nor any kingdom, injure them.

17. For He who hath overcome the Roman kingdom, and who dwelleth at Jerusalem, shall protect them, and pour out his Spirit upon them: and God shall comfort them for all the afflictions wherein they have been afflicted.

CHAP. VIII.

Vision of the Last Judgment.—Desolations of the Western Roman Empire.

1. And when he had opened the seventh seal, there was rest in the church throughout all the kingdoms of the universal empire, for the space of fifteen years.

2. And whilst I was contemplating this scene, seven trumpets, to sound the alarm of war and destruction, were given to the representatives of the seven churches of the seven kingdoms of his empire, who dwelleth at Jerusalem.

3. But one personage, habited as the high-priest of the kingdom of Israel, full of faith and of the Holy Ghost, having the censer of the kingdom in his hand, stood at the golden altar within the temple, in the immediate presence of Him that dwelleth at Jerusalem; and he was surrounded by the people of Israel, for whom he made intercession unto God.

4. And their prayers came up with acceptance to Him that dwelleth in Jerusalem; and their prayer was granted, that their enemies should be destroyed by the Macedo-

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nian agent, whom he had appointed.

5. And he armed the people of Israel, and led them forth to battle against their enemies of the eastern empire (Gog and Magog); and there was much rushing of armies, and many battles, and many divine judgments, and a great revolution.

6. A new series of judgments were now presented to my view; and I understood that these were the process by which the Roman empire would be brought to desolation. The seven governors of the churches of the seven kingdoms, to whom the seven trumpets had been given, now prepared to show me the means which God would employ to abate the proud ones of the earth.

7. And the first representative sounded, and a bloody invasion of the Roman empire, from the north, took place; and the chief pastors and religious institutions of all the Macedonian provinces were destroyed, and a true Christian was scarcely to be found.

8. And the second representative sounded, and the dominion of the Western Roman Empire was overturned, and it was possessed by the Gothic tribes; and dreadful conflicts took place, that even a great part of these were destroyed.

9. And the Roman church, and the chief governors of the empire, were deprived of life; and the towns and castles of the empire were pillaged and burned.

10. And the third representative sounded, and a great general (3) deputed from the Roman emperor, raised forces, and subdued those Gothic tribes which had invaded the empire; and he subverted the power of their chiefs.

11. And the name of this general was Belisarius; and many submitted to his power; and many were destroyed in consequence of the strength of his armies.

12. And the fourth representative sounded, and the empire in the West, as an imperial power, was dissolved, and the splendor of the Roman bishop, and of the pastors of the chief provinces was obscured; and a third part of the territory of the Roman Empire was separated from its chief.

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13. And I beheld, and I heard an angel proclaiming to the rest of the churches, Woe, woe, woe to the inhabitants of the Eastern empire, which were not deluged by the Gothic tribes, by reason of the other plagues still to be inflicted, when the other representatives of the churches of the Redeemer's kingdom sound their three trumpets.

CHAP. IX.

The Saracenic and Turkish Plagues.

1. And the fifth representative sounded, and I saw a chief prince, and one who professed to be a prophet, invade the Eastern empire: and to him was permitted the power of propagating the principles of Satan, the great enemy of man, and to overturn the Eastern empire by a mighty revolution; and his name was Mohammed.

2. And he commenced his attack on the Eastern empire, and propagated his doctrines by fire and sword; and the imperial power was diminished by the loss of many provinces; and the blasphemous doctrine was universally embraced.

3. And numerous armies followed him, and assumed the dominion as if they were kings oppressing their subjects.

4. And it was commanded them that they should not destroy any true Christian, nor any Jew, who trusted in his God, nor any of the chief pastors of the churches; but those only who were not acknowledged by God as his people.

5. And they had power, not wholly to subvert the empire, but to plague and afflict its subjects for the space of an hundred and fifty years: and their plagues were just such as the kings of the tyrannical monarchies inflicted on the Jewish nation.

6. And in those days shall the people of Israel wish that they were absorbed among the nations; but shall still be preserved a distinct people. Their name and nation shall never be extinguished.

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7. And the Mohammedans shall be a people of horsemen, always ready and disposed to engage in war; and they shall possess themselves of the land of Judea, and shall profess to teach the doctrines of the people of Israel.

8. But shall be distinguished by the same apostasy from the truth, as the Papal power; and shall assert their own spiritual superintendance of the people; and they shall rule over the Babylonic territory.

9. And they shall direct their march against the Roman empire, and shall be continually engaged in war against them.

10. And they shall continue to reign over the countries they subdue, and propagate their abominable imposture; and their tyranny shall endure an hundred and fifty years.

11. And their chief was actuated by the malignant influence of the prince of darkness, and was bodily possessed by the devil, who is called "Abaddon," because he directed his vengeance against the Hebrew people; and "Apollyon," because he pursued the same destructive warfare against the Greek Christians; against both of them as people who relied on the revelation which God himself had made.

12. One woe is past; and, behold, there come two woes more hereafter.

13. And the sixth representative sounded, and I heard a voice from the four provinces of the kingdom of Judah, always present to the eye of God,

14. Saying to the sixth representative, Let the four Turkish rulers, which have their station on the River Euphrates, proceed.

15. And the powerful armies of the four kingdoms proceeded; and they were permitted wholly to overturn the Greek empire, and to rule in its stead three hundred and ninety-one years.

16. And the number of the armies during their continuance were two hundred millions. Their number was so reported to me.

17. And I saw them commence their depredations, by proceeding from the Babylonic kingdom, of which they had possessed themselves, against the Greek em-

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pire; and they and their horses bore the ensigns of that kingdom; and they propagated the doctrines of Mohammedism by the sword, and assigned to those who rejected their tenets the penalty of death, or desolation.

18. By these were the remaining third part of the Roman empire subdued; and the dominion of the Greeks was wholly subverted.

19. For the binding principle of conquest amongst them was the religion they professed; and they left it established in every place they conquered, even from the Saracens; for they held the same tenets as the Saracenic teachers, and these were the rule of their empire; and by these were the Christians, who remained, grievously injured.

20. And the other kingdoms (4) which were not overturned by these plagues, yet repented not of acting upon the same principles as they did before that time; but still continued to submit to and worship the *Roman*, the Babylonic, the Medo-Persic, the Macedonic, the Saracenic, and the Turkish tyrannies, instead of Him who is King of kings and Lord of lords, by whose permission they had ruled.

21. Neither repented they in the Western empire; but rejoiced in the Roman murders, the German sorceries, the Carlovingian fornications, and the Napoleonic thefts.

CHAP. X.

The Deliverance of Israel proclaimed.

1. And I saw a glorious being descend on the Eastern kingdom, and he announced his intention of establishing his spiritual empire; and he was attended by an army, and he was surrounded by tokens of the covenant made with his people Israel. His countenance indicated that his kingdom was about to be established in its full strength; and where he planted his feet, symbols of destruction to his enemies seemed to proceed from them.

2. And he had in his hand the history of his people

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Israel, which I had seen written on the outside of the former roll; and he set his right foot on Europe, and his left on Asia; and it appeared as if he descended from the North.

3. And he vehemently threatened vengeance against the Turkish Empire; and the sound of his voice was as of the great Conqueror, who is of the tribe of Judah; and when he had thus cried, seven distinct notices of seven wars in the Western territory were given; and placing himself over the Bosphorus, he looked towards Italy.

4. And when I was about to write the particulars of those wars, I heard a voice from heaven commanding me not to write them, but leave them to be explained by the events; for the nations which take part in the wars, would then discern his judgments.

5. And the angel which I saw standing with his feet on Europe and on Asia, lifted up his hand to heaven,

6. And sware by Himself, whose kingdom shall be established for ever and ever, who built his church, and will supply it with its pastors, and who will govern Asia, and all its dominions and its subjects, and who will rule in Europe, and subject all to his government, that the time of the tyranny of former dispensations should cease.

7. But when the seventh representative shall begin to sound the alarm of war, that mystery of which all his prophets had spoken shall be finished, the tyrannical kingdoms shall be subverted, and his own kingdom should begin to be established.

8. And I was commanded by God to go and take the history of my people Israel out of the hand of the Glorious Being who stood on Asia, and on Europe, and read the promises contained in it, and understand the previous trials they must undergo.

9. And I went unto the Glorious Being, and said unto him, Give me the history of my people Israel. And he said, Take it, and well consider what is contained in it; it will make thee very sorrowful, on account of the trials thy people have yet to undergo; but the promises contained in it will

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make thee joyful of heart, and be more precious to thee than even thy beloved Jerusalem.

10. And I took the history of my people Israel, and well considered it, and I greatly rejoiced in the promises; but the trials they had yet to undergo before their kingdom would be again established, made me very sorrowful.

11. And he said unto me, Thou hast yet much to understand concerning the nations of the Western Roman Empire.

CHAP. XI.

Vision of the Jewish and Greek Churches.

1. And there was given me a rod, like the ancient golden sceptre of the house of Israel. And he said, Rise, and measure the land of Judea, and the city of Jerusalem, and count the number of thy people Israel, and of those who profess their faith in the Messiah.

2. But the land beyond the boundaries of Judea, measure it not, for it is given unto the Mohammedans; and they shall oppress that which shall be peculiarly my kingdom, for twelve hundred and sixty years.

3. And I will sustain my Christian people, and my Jewish nation; and, though depressed and persecuted during the twelve hundred and sixty years, they shall bear witness to my cause.

4. These are the two people and the two churches, which are always remembered by Him who is the supreme Disposer of events, and will be King of the whole earth.

5. And those who hurt them, stand denounced by my word, as being finally to be destroyed; and they shall be destroyed.

6. Their cries will ascend to me; and I will send hardness of heart amongst their enemies, and they shall be always engaged in destroying one another; and I will afflict the land with every evil.

7. And when the appointed time of their oppression is

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nearly expired, the imperial chief of the Western Empire, when it is emerging from the dreadful convulsions of a great revolution which shall take place, will come up against my Jewish nation and my Greek church, and shall make war against them, and overcome them, and subdue their kingdom after it is again established.

8. And their power shall be overthrown in the land of Israel, the great metropolis of the whole earth; although it may have been afore-time the seat of Mohammedism and Popery, and although the Lord of Glory was crucified there.

9. And the nations of the Western empire shall have the power over them three years and a half; but shall not altogether destroy their kingdom.

10. And the tyrants of the Mohammedan empire shall rejoice over them, and shall make merry, and congratulate one another; because these my Greek and Jewish churches are depressed, who bore testimony against the wicked practices of all that dwelt in Asia.

11. And after three and a half years, the Spirit of grace shall interpose on their behalf; and they shall be confirmed in their spiritual rule and kingdom: and all their enemies shall tremble for fear of the judgments about to take place.

12. And I saw that a great army was commissioned by Almighty God to effect their release; and their dominion in the whole empire was established; and their enemies had no power to deliver themselves.

13. But the same hour there was a great revolution, and Syria was rescued from the grasp of their enemies; and seven thousand of the leaders and officers of their armies were slain, and the rest of their forces submitted themselves to the dominion which the God of heaven had established.

14. The second woe is past; and, behold, the third woe cometh quickly.

15. And the seventh representative sounded; and I heard great acclamations arise from all the churches, saying, The kingdoms of the four empires are become the

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kingdoms of our Lord, and of his Christ; and his empire shall endure for ever.

16. And the twenty-four patriarchs and apostles, now established in their kingdom, fell prostrate before God, and worshipped him,

17. Saying, We give thee thanks, Lord God Almighty, whose kingdom is now begun, and shall be established for ever, who wast once upon earth, and art still to come and dwell with thy people; because thou hast destroyed thine enemies, and commenced thy promised kingdom.

18. And the nations of the Western empire were angry; and thou hast manifested thine indignation against them; and the time of judging the adherents of the Papal power is now come; and that thine own ancient people of Israel might receive the kingdom, and the predictions of their prophets be verified; and that all who fear thy name, *great and small*, (5) whether high or low, rich or poor, might be blessed by thee; and that all who have usurped thy throne upon earth, and tyrannized over their fellow-creatures, might be consigned to everlasting destruction, and the bitter pains of eternal death.

19. And the church of the living God was established throughout all the ancient kingdoms; and the people of Israel were ordained to be the teachers of mankind, according to the covenant: and there were judgments from heaven, and a great rushing of armies, and wars, and a great revolution, in which the Northern kingdoms were employed as instruments by Almighty God.

CHAP. XII.

Vision of the Apostate Roman Church, and Rise of the Western Empire.

1. A NEW scene was presented to my attention; and it concerned the church of the Western Empire. It was marvellous: the *church of Rome* appeared in alliance with the Roman emperor; and she was trampling the *true church* under her feet; and, supported by

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imperial authority, she had the dominion in the twelve provinces of the empire, and asserted her right to rule over them.

2. And she endeavoured to shake off her dependance on the Eastern Empire, and set up a sovereign power in the West by her own authority.

3. But the great Eastern emperor, whose dominion was universal, and tyranny triumphant, and claimed authority to govern the church, opposed her pretensions; and I knew him to be the emperor of the Eastern tyranny by the seven crowns of the universal empire upon his head.

4. And the bishops of the Eastern empire were leagued with him, and dissolved their connexion with the church of Rome. And the Eastern emperor prepared to oppose the pretensions of the church of Rome in establishing a new sovereignty in the West, and to crush it, if it were attempted.

5. But she did establish the new sovereignty over all the nations of the Western Roman Empire, and ruled also among the churches of Christ; and it claimed the dominion of Jerusalem.

6. And the Papal church abandoned her fear of God, and was destined to continue in a state of unproductiveness and dishonour during twelve hundred and sixty years.

7. And there was perpetual strife in the church during those times, between those who maintained the principles of the last universal kingdom which only was to rule, (6) and those who asserted the sovereign authorities of the East and of the West.

8. But these prevailed not; neither was their name any more known in the church.

9. And that prince of darkness, called the Devil and Satan, who ruled in these spirits of disobedience, and deceiveth all the world by his subtleties, was wholly ejected from the Western Empire, and all the Papal bishops who supported that cause.

10. And I heard it proclaimed throughout all the churches, Now is come the salvation of Egypt, and the strength of (Rome), and the kingdom of (Israel),

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or of our God, and the power (over the Papal Babylon or) of his Christ: for the accuser of our brethren of Israel is overthrown, and his Roman kingdom subverted, who accused them before our God during the time of judgment.

11. And they overcame him by His help who established his dominion in the Roman Empire, and through their trust in the word of Jehovah; having submitted to every oppression for his name's sake.

12. Therefore rejoice, all ye who love Zion, and are the members of the church universal. Woe to the inhabitants of the Eastern and Western Empires; for the wicked spirit who has hitherto actuated the followers of Mohammed and of the Papal power, will stir up dreadful war amongst you, knowing that he hath but a short time to exercise his power upon earth.

13. And when the Eastern emperors perceived that their power was annihilated, they persecuted the church of Rome, which had established an independent sovereignty in the West.

14. And in behalf of the Roman church arose two powerful sovereignties which ruled in the Western Empire, who protected her during the whole of the twelve hundred and sixty years, from the fury of the Eastern sovereigns,

15. Who sent armies to devastate her dominion, and destroy her power.

16. But the Carlovingian sovereigns helped the woman, and subdued those armies.

17. And the Eastern sovereigns were angry that the church of Rome had withdrawn from their influence; but they exercised authority over the Jewish and over the Christian churches within their territories.

CHAP. XIII.

Vision of the self-called "Holy Roman Empire," and of the Atheistical French Empire.

1. ANOTHER scene presented itself. I stood on the borders of the Western Roman Empire, and saw a new power rise up from amongst the Northern hordes which

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had devastated the Western Empire: and it resembled that of the Eastern authorities; but was divided into ten kingdoms; and all these kings blasphemed the name of God and of his Christ, and ruled over his people of Israel, and his church in the West.

2. And the new empire claimed all the rights and privileges of the ancient universal empire; and the Eastern emperor surrendered to it his power, and his territory, and great authority in the West.

3. And I saw one of the dynasties of the new empire subverted; but it was again established: and every person wondered at such an event.

4. And they abjectly submitted to the Eastern emperor, who had surrendered his Western kingdom: and they bowed down before the sovereigns of the new empire, saying, What power is equal to the new empire? Who is able to make war with it?

5. And the Papal power connected itself with the new empire, and ruled also in it; and it threatened death against all who opposed it; and it set itself up as God; and its time of tyranny was twelve hundred and sixty years.

6. And the Roman power thus supported opposed itself to God, and blasphemed the name of Christ, and his Jewish nation, and all true Christians.

7. And power was given unto it to persecute the Jewish nation, and to hold them in slavish subjection: and power was given to it to rule over all the nations of the former Western Empire.

8. And all the subjects of those kingdoms shall submit to its authority, whose names are not registered in his book who was once the Ruler in his kingdom, and whose kingdom shall be established in the Roman empire for ever and ever. (7)

9. Let every individual attend to what the Spirit saith to all that dwell in the Western Roman Empire:

10. He that keepeth my people in subjection, shall himself be subjected to my judgment: he that killeth with the sword shall himself be destroyed. On this denunciation rests the faith and the patient expectation of my Jewish nation.

11. And I saw a new em-

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pire arise within the kingdom of France, and it obtained the command of the ancient Cisalpine and Transalpine provinces of the ancient Roman kingdom; and it asserted all the rights and privileges of the ancient Roman empire.

12. And it exercised all the power of the self-called Holy Roman empire, which it subverted; and ruled in its place; and commanded all to submit to that empire which occupied its dominion.

13. And the Papal power connected itself with this empire, and threatened the vengeance of the church on all its opposers, and crowned its sovereign as the imperial power.

14. And all men were deceived by its power and success, and believed that it was ordained of God; and all who dwelt within the empire were commanded to unite themselves with the new empire, as they were before united with that which was overturned by the sword.

15. And it established its imperial rule, and imposed new laws, and commanded all to be slain who would not submit to its sovereignty.

16. And the greater and the lesser kingdoms, the rich and poor, and the free and enslaved cities, were compelled to acknowledge its power, and govern according to its pleasure.

17. And no state was allowed to traffic, save those who received its laws, or belonged to the former empire, or had the approbation of the Papal power.

18. Whoso is wise, will examine the predictions concerning that empire; for they are the marks of that kingdom which pretends to universal sovereignty; and its name is, "the Empire of the French," or "the Latin kingdom."

CHAP. XIV.

Judgment of the Papal Harlot, and Rise of the Jewish Kingdom.

1. And I looked, and beheld the monarch of the last universal kingdom, who was about to establish his dominion over the Western Roman Empire, standing within

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the borders of Judea; and with him were the 144,000 chosen ones of the twelve tribes of Israel; and they were acknowledged by him as the people appointed to rule in his kingdom.

2. And I heard a command given that the Spiritual Empire of the King of kings should be established; and it was attended by the rushing of mighty armies, and by the noise of a dreadful conflict in battle. And I heard the twelve patriarchs and the twelve apostles celebrating with their harps the event of the triumph. (*Rev.* v. 8.)

3. And they chaunted a new anthem, and I heard the songs of those ascending with it who had not been accustomed to triumph for many ages; and they stood in Jerusalem, and in the presence of the ruling powers of the four kingdoms, and of the twenty-four patriarchs and apostles: and none were permitted to join in those triumphant hymns but the 144,000 who were rescued from the Turkish tyranny, and established in their kingdom.

4. These had not connected themselves with any of the apostate churches; (8) but were to rule for Him who was about to establish his empire over the Roman kingdom, and in all his dominion. These were freed from the bondage of the kingdoms, and were the first-fruits of their nation to God, and to Him who was about to establish his dominion over the Roman Empire.

5. And the truths they promulgated were acceptable to God, and were approved by Him who established them in Jerusalem.

6. And I saw another power, which seemed to proceed from Macedonia, (9) and it was commissioned to promulgate the establishment of that kingdom which was to endure for ever, and to assert its dominion over all the Eastern kingdoms, and over all the nations of the Western Empire,

7. Saying, with a commanding voice, Fear God, and may the *glory* of Israel appear, for the time of his judgment is come; and submit yourselves to Him who permitted the Papal power to exist, and who allowed the Eastern tyranny and the Western Empire,

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and all their armies, to exalt themselves.

8. And there followed another power, announcing the triumph over the Papal kingdom, saying, It is fallen, it is fallen, that power which tyrannized over all the nations of the Roman Empire, and infused her poisonous errors into their minds, and bewitched them with her sorceries and her splendour, for which wrath is now come upon her.

9. And a third power followed, saying, If any kingdom submit to the dominion of the Imperial Roman power, or its prototype, the French Empire, or acknowledge themselves the subjects of the Papal power, or of that religion which was enforced by the sword,

10. The same shall partake of the just judgments of God, which have been poured out without mercy on the Papal power, and shall be finally sentenced to the bitter pains of eternal death at the last judgment, in the presence of all the holy people of God, and in His presence who is determined to establish his dominion in the Roman Empire.

11. And their punishment shall be eternal, even for ever and ever: neither shall they have peace during the time of the first judgment, who submit to the dominion of the Roman imperial power, or of the French Empire, or who avow themselves to be subjects of the Papal power.

12. Such is the patient expectation of the people of Israel; and of all who examine and hold the Scriptures of truth, and who believe in Christ Jesus as the Saviour of the world.

13. And I heard a voice from heaven saying, Write, Blessed are the people of Israel, (10) who have long been deprived of power, and scattered amongst the nations, who now look to the Lord God of Israel for help. Yea, saith the Spirit, for they shall no longer be destroyed and persecuted, and their afflictions shall be had in remembrance.

14. And I looked, and behold one like the Son of man, attended by his chosen ones, dressed in the robes of the kingdom about to be established, and he had the golden crown of Israel on

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his head, and he commanded his Macedonian army to execute their commission.

15. And another angel came out of the land of Judea, and cried to him who was about to establish his kingdom, Hasten forward the Macedonian army, and gather thy people Israel; for the mysterious time has ended, and the Turkish Empire is ready to be broken up.

16. And he that was attended by his chosen ones arrayed in the robes of his kingdom, commanded his Macedonian army to break up the Turkish Empire; and his people were gathered from amongst the kingdoms.

17. And another power was deputed by the church of Israel, commanding also a Macedonian army.

18. And another power came out of Jerusalem, which had the direction of the war, and cried vehemently to him who had the Macedonian army with him, saying, Proceed to the battle, and destroy the armies of the tyrannical powers; for they are fit to be destroyed.

19. And he proceeded to attack the tyrannical armies, and defeated them on the plain of Armageddon, and poured out the wrath of God upon them.

20. And the field of battle was without the city of Jerusalem, and the slaughter was immense, which destroyed all the Turkish army, every one that was found on the plain of Armageddon, which was covered with blood even over all its circumference of two hundred miles.

CHAP. XV.

Triumph of the Jewish Nation, and of faithful Christians, over the Western Empire.

1. ANOTHER remarkable scene presented itself, and it concerned the establishment of Christ's spiritual kingdom. And I saw seven agents, who were appointed to inflict the seven last plagues of the wrath of God.

2. And I saw the Western Empire, and observed that it was a time of great trial,

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and of persecution in the church: but they who had triumphed over the Imperial power, and over the French empire, and over the Papal kingdom, had authority in the church; and the rulers of it were from amongst the chosen ones of Israel, whom I had seen with the patriarchs and apostles of Israel; and they were praising God with their melodious music, as if they triumphed after a battle.

3. And the Jewish nation and the faithful ones of the Roman empire united in the same new anthem: 'Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways: thou who art King in Israel.'

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: and all the nations of the Roman empire shall bow down before thee; for thy judgments on the Papal kingdom are made manifest.

5. And after that I looked, and I saw that the united kingdom of Jews and Gentiles was commenced: and its throne was in Judea.

6. And the seven governors of the seven churches of the kingdom of the Redeemer were deputed by them, and they were commissioned to execute the seven last plagues; and they were clothed with the robes of the new kingdom, and had their golden girdles bound round them, as high-priests of the Jewish nation; and their business was to establish the predicted empire of Israel.

7. And one of the representatives of the four kingdoms, viz. the Macedonian, gave them their commission to pour out the last judgments of God, whose kingdom was to be established for ever and ever.

8. And the kingdom of Israel was still involved in difficulties; and deliverance was not granted till the seven judgments of God were inflicted on its enemies.

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CHAP. XVI.

Judgment of the tyrannical Empires.

1. And I heard a command given to the seven representatives of the seven kingdoms of Christ, that the empire should be established, and for them to execute the judgments of God on the political earth.

2. And the first went, and executed his judgment upon the Eastern Empire; and heavy affliction (11) fell upon them which were the subjects of the Western Empire, and of the French kingdom.

3. And the second went, and executed his judgment upon the Western Empire; and a dreadful slaughter ensued, and every one that bore rule was dispossessed of power.

4. And the third went, and executed his judgment upon the armies and generals of the empire, and they perished.

5. And I heard the representative who executed these judgments say, Thou art righteous, O Lord, whose kingdom now is, and once was, and shall again be established for ever, because thou hast commanded these judgments to be executed.

6. For they have shed the blood of thy people Israel, and of the ministers of thy word; and thou hast now destroyed them.

7. And I heard the Jewish nation reply, Even so, Lord God Almighty, *true and righteous* are thy judgments, who art the mighty Conqueror, *faithful and true* to thy covenant.

8. And the fourth representative executed his judgment; and the imperial power was desolated; and power was given unto him to punish the kings also (12) with the utmost severity.

9. And the kings were punished with great severity: but they blasphemed *the name* of God, and repented not to give him glory, or acknowledge Christ as the King of kings.

10. And the fifth representative executed his judgment upon the Papal king-

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dom, (13) and the kingdom was desolated; and the power and authority of the priests over the whole empire was dissolved.

11. And they blasphemed God, who was now establishing his own church, because of the loss of their authority, and of their riches; and they repented not of their iniquities.

12. And the sixth representative executed his judgment upon the Turkish Empire; and its power was dissolved, to make way for the new kingdom of Israel, preparatory to the coming of their Redeemer.

13. And I saw three lying spirits, chiefs in their several tyrannies, deputed on the part of the Mohammedan impostor, and from the Western Empire, and from the kingdom of France.

14. And they were actuated by the prince of darkness, and pretended that they had the authority of God for their commission; and they went forth to the kings of the Roman earth, and of the whole political tyranny, to gather them to the battle of the great day of God Almighty.

15. And I heard a voice, saying, Behold, I will come suddenly, and surprise them before they are aware: Blessed is that kingdom which watches my hand in these dispensations, and is willing to submit to my government, lest I destroy its power, and expose its iniquity.

16. And he gathered them together into the plain of Armageddon, in Palestine.

17. And the seventh representative was commissioned to execute his judgment in every quarter. And there came a great army from Jerusalem, which destroyed the armies which were collected: and the empire of Israel was established.

18. And there were great rushings of armies, and wars, and divine judgments; and there was a great revolution, such as never before took place upon earth, so effectual, and such a mighty revolution.

19. And the whole territory of the former empires was divided into three parts; and the political institutions of all the nations were subverted; and the Papal king-

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dom was wholly extirpated, by the chosen ones of the people of Israel.

20. And every small state was broken up, and the great empires existed no more.

21. And the kings were cut off by a Russian army, by command of the chiefs of the new empire, which wholly crushed their power: and the kings blasphemed God, because of the plague of the Russian army; for the plague thereof was exceeding great.

CHAP. XVII.

Vision of the Papal Harlot, and of the Western Empire, towards the Close of their Tyranny.

1. And there came unto me one of the seven representatives who were about to pour out the seven judgments, and talked with me, saying unto me, Come hither; I will show thee the judgment of the great Papal harlot, whose spiritual tyranny extends over the many nations of the Western Empire:

2. With whom the kings of the Roman earth have associated, and the subjects of the same empire have been bewitched.

3. So he carried me away in the spirit into the Western Empire; and I saw the Papal harlot sitting upon the throne with the Western Emperor, with the ensigns of the septiform tyrannical empire, and of the ten Western kingdoms, surrounding it.

4. And she was vested with the gorgeous scarlet robes of the Western Empire, and with the purple ones of the kingdom of Macedonia; and she pretended to be queen of the last universal dominion, being decorated with the ornaments of the fifth kingdom, of gold, and precious stones, and pearls: and she founded her authority on her succession to the rights of the Jewish church, the laws and ceremonies of which she had corrupted by her specious pretensions, and was supported in it by the imperial power.

5. And upon the mitre of her high-priest was em-

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blazoned the name of *mystery;* the great oppressor, the great apostate from her God, and the corrupter of all churches, professing obedience to the Saviour.

6. And I saw that the Papal tyrant had been furious against the Jewish nation, and had shed their blood, and the blood also of the faithful servants of Christ: and when I saw her, I was astonished.

7. And the representative said unto me, Why art thou surprised? I will tell thee the mysterious history of the church of Rome, and of the imperial power connected with it, which is the Western; and pretends to the universal dominion, as thou seest by the seven ensigns of its seven successive divisions, and by the tokens of its last state of the ten kings.

8. The imperial power which thou sawest ruling in connexion with the church of Rome, has long continued, but is now about to be overthrown; yet shall obtain the dominion after that revolution which is about to take place, and shall then be finally and very quickly dissolved: and the subjects of that empire will be astonished; for they cannot comprehend the nature of those events which are necessary to establish the kingdom which shall endure for ever, when they behold the power, which so long continued, and which is now to be subverted, rise again after its overthrow.

9. They who are of that true spiritual empire, in which wisdom, or the last ruling church of Israel, presides, will understand these things. The seven ensigns describe the seven powers which have succeeded, and are yet to succeed each other, with one of which the church of Rome is now in alliance.

10. There are in all seven imperial dynasties: five of them are fallen, the sixth German dynasty now exists; the other is not yet come; but when it cometh, it will only continue a short time.

11. And the imperial power, which thou sawest, and is then to be overthrown, even that power, is the eighth; but is of the seven, and is the same power revived, even the German, and will be

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quickly and finally dissolved after its revival.

12. And the ensigns of the ten kingdoms which thou sawest, are ten kingdoms, which are not independent powers at present; but will rule during one month of years, or thirty years, at the same time in conjunction with the last imperial power.

13. These will govern with the same views, and shall give the *power* (14) of the Papal kingdom, which existed in their respective states, and also their political *strength*, to the Roman imperial dynasty.

14. These shall make war with Him who is to establish his dominion over all the Roman Empire, but He shall overcome them; for he is Lord of lords, and King of kings: and *they that are with him* are appointed to rule, even the chosen ones of his people of Israel, and his faithful Christian servants.

15. And he saith unto me, The nations over which thou sawest the Papal harlot exercise her power, are the many kingdoms of the Western Empire.

16. And the ten kingdoms of which thou sawest the ensigns, shall hate the Papal kingdom, and shall destroy its power, and expose its iniquities; and shall plunder it of its riches, and utterly consume it.

17. For God hath put into their hearts to fulfil his will, and to agree and give the spiritual power, and the political strength of their kingdoms to the ruling head of empire, until all the declarations of God shall be fulfilled.

18. And the Papal harlot which thou sawest is that spiritual kingdom, which has long ruled over the kingdoms of the Western Roman Empire.

CHAP. XVIII.

Destruction of the Papal Kingdom.

1. And another scene was exhibited to me: A mighty power appeared, determined to establish that spiritual empire which had been long predicted: and

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the moment came that the whole empire was to shine with the glory of the Redeemer.

2. And he declared that the Papal kingdom should be subverted, and its power for ever cease, (chap. xiv. 8.); for it had propagated sentiments inimical to the Divine glory, and sinners and unclean persons had availed themselves of its power to indulge their vices, and its priests gloried in their shame.

3. And that all nations which have been connected with it, and the kings of the earth who had supported it in its authority, and those trading priests who had waxed rich by the propagation of its errors, should be punished for their transgressions.

4. And I heard Him who is finally to come, (15) say, Separate yourselves from the Papal harlot, lest ye be chargeable with conniving at her sins, and lest ye be punished in wrath with her.

5. For her sins will now be visited with the indignation of heaven; for God hath determined to punish her for her iniquities.

6. Unite with those appointed to subvert the Papal harlot; and where she has reigned in triumph, deal out vengeance upon her.

7. As she has triumphed and accumulated the wealth of the nations, so now afflict her, and deprive her of her riches. Her power being restored, she thinks still to triumph, and never to be more deprived of the aid of the imperial power, or be again subverted.

8. But she shall continue to be afflicted during the thirty years; her kingdom shall be overthrown, her power shall cease, and her riches shall be taken away; for the Lord God has determined to establish his own spiritual kingdom.

9. And those kings which have formerly supported her authority, and partook with her of her influence and power, shall tremble and lament the loss of that influence by which they ruled, when they see that she is utterly overthrown.

10. But they feared to engage in her cause, and cried, saying, Alas! alas! that great Papal harlot, whose in-

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fluence had endured so long, and was so extensive; yet in thirty years is her power wholly subverted.

11. And her bishops and priests lamented that no man believed their doctrines, or attended to their superstitious rites, and that they refused giving their money in support of their church.

12, 13. Nor cared they for their doctrines, neither in Babylon, nor in Medo-Persia, nor believed that she had any right to the honours and privileges of the holy church and kingdom of Israel; neither in Macedonia, nor in Rome, nor in Arabia, nor in Turkey, nor in Assyria, nor in Judea, nor in Egypt, nor in Ethiopia, nor in Africa, nor in any part of the world where men were sensible that they had souls to be saved. (16)

14. But her riches, and her authority, and influence, shall be wholly subverted, and never more appear.

15. The bishops and priests which were made rich by these things, even they withdrew from defending her cause.

16. And lamented, saying, Alas! alas! that great kingdom, which we thought to be the universal kingdom of the Redeemer, and which had assumed the dominion over the Greek and Roman kingdoms, and declared its pretensions to the rights and privileges of the church and kingdom of Israel.

17. In thirty years all its wealth and influence is destroyed. And every general in the imperial and royal armies of the Western Roman Empire, and the officers and the soldiers of the empire, and all the supporters of the tyranny, were afraid to engage in its cause.

18. And cried, when they saw that its power was wholly subverted, saying, What kingdom was like this great Papal kingdom.

19. And they sheltered themselves under the imperial power, and lamented it, saying, Alas! alas! that great Papal harlot, by whose doctrines and influence our trade has been supported: in thirty years is her power dissolved.

20. Rejoice over her, ye members of the true and universal church, whose dominion shall endure for ever: and ye holy apostles and

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prophets, whose doctrines and principles have been denied and perverted; for God hath judged her, and proved your predictions true.

21. And a mighty army of the people of Israel (17) came up against the Western Roman Empire, and wholly subverted the Papal kingdom, that her power never rose any more.

22. Nor were any of her cardinals, or bishops, or friars, or monks, ever more to be heard in her behalf; nor was any priest, or ecclesiastic, or layman of her communion, of any degree, ever again seen; nor any that taught her doctrines as the word of God.

23. Nor was any council held on her behalf, nor any potentate or Pope heard to advocate her cause; for her great men had been the oppressors of the nations, and the people had been deceived by their pretensions.

24. And she had shed the blood of the faithful and true Christians, and of the Jewish nation; and the poison of her principles had been the cause of all the desolations which had taken place in the Roman Empire.

CHAP. XIX.

Vision of the Mighty Conqueror and of the Battle of Armageddon.

1. And after these things I heard the voices of the chosen ones of the tribes of Israel, and of those who had triumphed over the Papal kingdom, (18) who were assembled to take possession of the kingdom promised unto them, saying, Alleluia; and they ascribed to the Lord God, *salvation* from the Roman Empire, *glory* from Israel, *honour* from Assyria, and *power* from (or probably over the Papal) Babylon.

2. For true and righteous are his judgments; for he hath judged the great Papal kingdom, which corrupted the whole Roman Empire by its errors and superstitions; but now hath God avenged the blood of his servants, which it shed.

3. And again they said,

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Alleluia; and triumphed over its ruin, which was to continue desolate for ever.

4. And the twelve patriarchs, and the twelve apostles, and the sovereign rulers of the four kingdoms, fell down and worshipped him that dwelleth at Jerusalem, saying, Amen, Alleluia.

5. And a voice proceeded from Jerusalem, saying, Praise our God, all ye his servants, and ye that fear him, whether high or low, rich or poor.

6. And I heard as it were the voice of an innumerable company, (19) and as the rushing of mighty armies, and as the sounding of terrible wars, saying, Alleluia; for the Lord God omnipotent, has begun to triumph.

7. Let us be glad and rejoice, and give honour to him; for the time is come when he is to redeem his people Israel, and his people are now prepared to receive him.

8. And to Israel was it granted that they should be arrayed in the white robes of the eternal kingdom, and that their blindness should be taken away; and that they should be adopted as the people of the saints of the Most High.

9. And he said unto me, Write, Blessed are they who are called to be members of the eternal kingdom, when it is established. And he saith unto me, These are the sayings of God, who is true and faithful to his covenant.

10. And I fell at the feet of the Macedonian representative, who showed me these things, to worship him, and he said, See thou do it not; I am simply an agent in the hand of God, and one of thine own nation, and of those who believe that Christ will establish his dominion upon earth: worship God; for he who believes that Christ will reign, is influenced by the same spirit as they who predicted these things.

11. And I saw that the kingdom of Christ was now to be established, even his temporal kingdom also; for a great leader appeared upon a white horse; and he bore the marks of the Saviour himself, and declared that he was come to fulfil his covenant with his ancient

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people; and that he would make war with their enemies, in order to establish his own righteous kingdom.

12. His eyes were first directed to the Papal kingdom, which he consumed by fire and flames; he then assumed the sovereignty of the ten kingdoms, and wore their crowns: but no man conjectured the extent of his sovereign purposes, nor did he declare his intent till the events were accomplished.

13. The whole empire was to be deluged with blood, for its crimes, by Him who manifested himself as the WORD OF GOD, and wrought by the same power as God.

14. They who attended him, and who were to rule in his empire, were clothed in the white robes of that universal kingdom which was now to be established: and the agents which were to pave the way for them were similarly arrayed, having the Divine commission to execute his purposes.

15. The leader of the armies directed that the nations of the Western Roman Empire should be smitten; and declared that He himself would reign over them, and assert his right to the iron sceptre; and that the great battle should be fought in the plains of Armageddon.

16. And that the Macedonian ruler should carry his banner, on which was inscribed, 'King of kings, and Lord of lords;' and that the kingdoms of the whole empire should finally rally round it, and have the same inscription emblazoned on their standards.

17. And I saw the nuncius of the new empire about to be erected, calling to the Jewish nation, who were assembled in Macedonia, and expecting to receive their kingdom, to gather themselves together to the battle of their God and Saviour.

18. That they might take possession of the kingdoms, and of the territories of the chiefs, and of the power of the generals, and of their horsemen, and of their armies, and of all men, whether high or low, rich or poor.

19. And I saw the Western Emperor, and the kings of the Western Empire, and their armies, gathered to-

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gether to make war against Him who was about to establish his universal empire, and against the army which had espoused his cause.

20. And the dominion of the Western emperor was subdued; and the kingdom of France, which had so lately erected its head, by which the nations of the West had been deceived, as if they were appointed by God to rule upon earth: these were for ever rooted from the earth, and their kings received their final sentence.

21. And their armies submitted to Him who directed the battle, and acknowledged his cause only to be true and righteous: and the Jewish nation possessed their kingdoms and their power.

CHAP. XX.

Vision of the first and of the last Judgment; and of the General Resurrection of all the Dead.

1. And I saw that the power appointed to rule in the new spiritual empire had obtained the dominion also over the Arabs and Turks, and the faithful Romans assisted him.

2. And he drove out all Mohammedans from the Eastern Empire, and dissolved the tyranny of Satan, which had enslaved the world from its first existence, but more especially during the reign of the tyrannical monarchies, and he held the prime mover in bondage during the appointed period of the judgment of the Roman Empire.

3. And he banished his adherents into Arabia and Tartary, and destroyed their power, that they should no more reign over the nations till the time of judgment of the Western Empire was fulfilled: after which it was to be permitted to them to exert their influence for a short time.

4. And I saw the thrones of the kings of the Western Empire; and the dominion was given unto those who then rose from their graves, both Christians and Jews who had been slain by the rulers of the Western Empire, and of the French kingdom, and who had refused to obey the Papal tyranny, and resisted

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the atheistical tenets of the French power: and they lived again, and ruled and judged for Christ, and in his name, during the appointed time of judgment.

5. But the rest of the dead lived not till the time of judgment was fulfilled. *This is the first resurrection.*

6. Blessed and holy is he that rises at the first resurrection. On such the second and final sentence hath no power; but they shall for ever teach in the name of God and of Christ, and shall judge for him, and rule in his name, during the appointed time of the first judgment.

7. And when the time of the first judgment is past, the adherents of the Mohammedan imposture shall be permitted to come again from Tartary and from Arabia,

8. And shall go out to deceive the nations in all the former territories of the four Turkish sultanies, even every Turk and Tartar, and every Mohammedan that can be found, shall be gathered together to battle: and their armies shall be as numerous as the inhabitants of the Western kingdoms.

9. And they possessed themselves of their former dominions, and surrounded the land of Judea, and the holy city Jerusalem: and the judgments of God, who had determined to establish his spiritual empire, fell upon them, and they were utterly consumed.

10. And that wicked spirit that excited them was cast into eternal fire; and his power over men was for ever annihilated, as had been that of the Western Empire, and of the French kingdom; for the judgment was final and everlasting.

11. And I saw that the last universal kingdom was now established, and the Lord dwelt in Jerusalem, and the ancient tyrannies were dissolved; and neither their temporal power nor their spiritual empire had any more place in the world.

12. And I saw the rest of the dead raised from their graves; and high and low, rich and poor, stood before Almighty God; and the Sacred Volumes of Divine truth were opened: and an-

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other book of those appointed to live for ever in the presence of God was opened: and those that were raised from their graves were judged by the revelation of his will which God had given to men; every man according to his works.

13. And those that had ever been slain in battle, or had engaged in war, appeared before him; and the followers of the Papal harlot and the adherents of the Mohammedan imposture appeared before him: and every man was judged according to his works.

14. And the followers of the Papal harlot, and the adherents of the Mohammedan imposture, were cast into eternal fire. *This is the second and final sentence.*

15. And whosoever was not appointed to live in the presence of God for ever, was cast into eternal fire.

CHAP. XXI.

Vision of the last Universal Empire of Israel, and of their Eternal Glory.

1. And I saw a new spiritual kingdom and a new universal empire established: for the ancient empire was dissolved, and their spiritual tyrannies were no where to be found; and there was no more WAR.

2. And I John saw the holy universal empire of the people of Israel established by the command of God, as of those appointed to rule; and gifts and graces suited to their high station were imparted to them.

3. And I heard it proclaimed from the governors of the spiritual kingdom, that the appointed church of the last day was established amongst the people of Israel; that God would dwell with them; that they should be his people; and that God himself would be with them, and be their God.

4. And God shall wipe away all blindness from their minds; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for all the miseries of former

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dispensations were for ever passed away.

5. And He whose presence was in Jerusalem said, Behold, I restore the world to its former state, as it existed in Paradise. And he said unto me, Write; for these sayings are true, and are His words who will be faithful to his covenant.

6. And he said unto me, Now is the time, when the judgment of mine enemies has taken place, that it shall be restored. I am from everlasting to everlasting. My glory is the great object and end of all my creation. I will give unto him that anxiously seeks to be admitted to my kingdom, the privilege of dwelling with me for ever.

7. My covenant with Israel shall be fulfilled: I will be his God, and he shall be my son. (20)

8. But the Babylonic fearful, and the Medo-Persian unbelievers, and the abominable Macedonians, and the Roman murderers, and the Carlovingian whoremongers, and the German sorcerers, and the Napoleonic idolaters, and all Mohammedans, shall have their part in the lake of eternal fire: which *is the second and final sentence.*

9. And there came unto me one of the seven representatives of the seven churches (the Macedonian) who were commissioned to pour out the seven last judgments, and talked with me, saying, Come hither, I will show thee the kingdom of Israel, which is to establish its dominion over the Roman Empire.

10. And I saw in its magnitude, that great universal empire, the holy kingdom of the people of Israel, which was to be established by the command of God.

11. And it shone with the glory of God: and I saw that it was the predicted empire of Israel; and that it was established by war. (21)

12. And it was protected on every side; and the twelve tribes of the children of Israel ruled over the twelve provinces which composed the ancient Roman Empire. (22)

13. On the east three provinces; on the north three provinces; on the south three provinces; and on the west three provinces.

14. And the foundation of the empire was established

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by the propagation of those truths, which were inculcated by the twelve apostles of Him who had established his dominion in the Roman empire.

15. And he that talked with me showed unto me that it was intended for the people of Israel to rule over even all the nations which composed it.

16. And the empire was nearly square; and the length, as well as the breadth of it, was fifteen hundred miles;

17. And it was under the immediate protection of the Lord God; and it was established by that power which was appointed by God, even by the Macedonian representative.

18. And the rise of the kingdom took place in war; but the empire was to be possessed by the people of Israel, and then was there to be a time of universal peace and happiness.

19, 20. And increased light, as to the design of this empire, was progressively imparted by the twelve apostles who were appointed to promulgate their doctrines, which were received as truths most precious. And the rise of the kingdom corresponded with the progress of truth. Its triumph was established by Macedonia, and extended itself to the different parts of the universal empire; and its times were defined by twelve different events; and these were attended by the progressive dominion of the twelve tribes of Israel.

21. And the twelve tribes of Israel ruled the empire in mercy and in truth, who were appointed by God to govern the last universal empire. Every separate division was governed by one of the tribes: but Judea was inhabited wholly by the people of Israel; and there was perfect peace.

22. And I saw no people pretending to the government of the church; for the Lord God of Israel, and he who had established his dominion in the Roman empire was adored by all the people of the universal empire.

23. And the empire had no need of any tyrannical monarch, as in former times, nor of any spiritual authority to direct the worship of its subjects; for the glory of God filled the whole empire;

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and he who had established his dominion in the Roman kingdom was the glory of it.

24. And all nations which are saved shall receive instructors from the people of Israel, and all the kings of the universal empire shall acknowledge themselves subject to their rule, and will ascribe their glory and their honour to the government and the empire of Israel.

25. And their kingdom shall be always accessible; and it shall be a time of time of triumph, and of rejoicing; for no judgment or war shall proceed from it.

26. And all nations shall bring their honour and their glory into it.

27. And no Papal sinner, nor ungodly Mohammedan, nor atheistical French scorner, shall ever enter into it; but they only whose names are registered as the persons appointed to dwell for ever with him who is to establish his kingdom over the Roman empire.

CHAP. XXII.

Vision of the Teachers of Israel and of Universal Blessedness.

1. And he showed me the chosen company of the sealed of the twelve tribes of Israel, as of those appointed to bear rule in the kingdom; and they were messengers of peace, proclaiming glad tidings; and they proceeded from Jerusalem by command of God, and of him who had established his dominion in the Roman empire.

2. In the midst of Jerusalem, and attending this chosen company, were the preachers of righteousness, and of the everlasting kingdom: and they were the twelve apostles of Jesus Christ: and they sent forth preachers continually at stated periods; and these teachers were for the conversion of the nations.

3. And there shall be no more curse; but God shall dwell in Jerusalem, and his presence who is to establish his dominion in the Roman kingdom shall pervade the empire; and his people Israel shall serve him.

4. And they shall have immediate access to his pre-

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sence; and the nations shall acknowledge that they are the people whom the Lord hath blessed.

5. And there shall be no judgment there, or time of wrath: and they need no priest or tyrant to rule over them, or to teach them; for the Lord God will be their guide and teacher; and their kingdom shall be established for ever and ever.

6. And he said unto me, These sayings are true, and are his words, who will be faithful to his covenant with the people of Israel, and who will establish his dominion in the Roman empire. And the Lord God who inspired the holy prophets to predict this time of the restitution of all things, ever since the world began, sent the representative of the church of Macedonia, to show unto the people of Israel the things which must shortly come to pass.

7. Behold, I come quickly, (saith He who is to establish his universal kingdom,) Blessed is he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down at the feet of the representative, to worship him who showed me these things.

9. Then said he unto me, See thou do it not: for I am of thy nation, (23) and a prophet like thyself, and of them which pay attention to the truths contained in the revelation now given unto thee.

10. And he saith unto me, Let these prophecies be diligently studied; for the time is rapidly hasting when they shall be fulfilled.

11. He that is a Roman sinner, let him be a sinner still; and he that is a filthy Mohammedan, let him be filthy still; and he that abjures the errors of popery, and trusts in the righteousness of the Redeemer, let him be righteous still; and he that is of the holy people of Israel, let him be holy still.

12. And, behold, I come quickly, (said He who is to establish his universal kingdom); and my time of judgment is approaching, to give to every man according as his work shall be.

13. I am from everlasting

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to everlasting; my glory is the object and the end of all my works. The kingdom was mine, and shall be so again at the end of the days.

14. Blessed are they that do my commandments, that they may have right to the blessings promulgated by my preachers of righteousness, and be admitted amongst the twelve nations of Israel, as the subjects of that empire which shall endure for ever.

15. For without are Turkish dogs, and German sorcerers, and Carlovingian whoremongers, and Napoleonic idolaters, and all who love and support the Mohammedan or any other lie.

16. I Jesus have sent the representative of my church of Macedonia to testify unto you these things in all the churches of my empire. I am the root and the offspring of David, to whom the universal kingdom is promised, and the bright and the morning-star of my Roman kingdom.

17. And the Spirit, and my people of Israel, say, Come; and let him that heareth say, Come; and whosoever is anxious to enter my kingdom, let him come; and whosoever will, let him believe the truths which my messengers of peace shall proclaim, concerning the kingdom which is to be established for ever.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, as my Roman enemies have done, God shall pour upon him the plagues which are written in this book.

19. And if any man shall take away from the words of the prophecy of this book, as my Mohammedan enemies have done, God shall take away his part out of the book of life, and out of the holy kingdom which shall endure for ever, and from the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

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NOTES ON THE PARAPHRASE.

NOTE (1), Page 377.—When judgment sat on the Roman beast of Daniel, chap. vii., the lives of the other three beasts were spared; and it does not appear they were then subdued. They seem on this occasion also to be excepted.

(2), p. 378.—It is worthy of notice, that, although the four horses are described, no rider upon them is noticed till the fourth horse is seen; yet it may be supposed that there were riders upon all of them. It would appear, therefore, that the rider on the fourth horse, and the character which follows after him, must describe some events different from the horse, and most probably denote the spiritual tyrannies; and that they were to arise subsequently to the empire itself, (symbolized by the horse,) and in a subsequent stage of its history.

(3), p. 382.—The third trumpet has been explained of the Roman general Belisarius: it is not, however, improbable, as the symbol is a star, burning as it were a lamp, that it denotes an ecclesiastical power: and it is said to fall from heaven, which generally also intends the church. I submit, therefore, for the opinion of those conversant on these subjects, whether it may not intend the Papal power, that subdued the Gothic kingdoms which surrounded it, and is the little horn with eyes, before whom three of the horns fell? There is another particular symbol, which the more inclines me to this opinion, because the name of the star is called *wormwood;* and this symbol is evidently connected with the Papal harlot, or the strange woman of Solomon, "whose end *is bitter as wormwood,* sharp as a *two-edged sword.*" There is the more reason for taking this view of the subject, because the fifth trumpet opens with an exactly similar

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symbol, which falls on the earth, or Eastern Empire, and which most commentators are agreed signifies the Mohammedan imposture. In this case the fourth trumpet may symbolize the final dissolution of the Eastern power in the West, by the rise of the Western Empire: but it may more particularly be considered as the final judgment of the Western Empire, synchronizing with the sixth seal, which dissolves the influence of the political day in which *the sun* rules, and of the ecclesiastical night in which *the moon and stars* bear sway,—symbols which exclusively belong to the Western Empire, after the overthrow of the Greek power in the East. The rise of the beast and Papal harlot is elsewhere predicted, and they are still the Roman Empire, and symbolically that sea into which the great mountain is thrown. Judgments only are, I conceive, described by the trumpets: and, as it is certain that no serious calamity had befallen neither the Papal harlot, nor the imperial power, since the days of their first rise till the recent overthrow of the "Holy Roman Empire," it is not improbable that the fourth trumpet may have then sounded, and is the judgment predicted, and is a continuous blast. It will be observed that the arrangement of the other trumpets seems to be framed on a somewhat similar plan. The first and second woe-trumpets introduce the Saracenic and Turkish plagues, as judgments on the Eastern Roman Empire: but their influence is dissolved by the sounding of the seventh trumpet, which is their judgment.

(4), p. 385.—The term is, "men:" This term occurs under the fourth vial, and is to be taken in connection with the "sun," or the head of empire: the men of that vial consequently denote kings; and, as this is an invasion of the Greek Empire, which was then overturned, it is evident, I conceive, that the other kingdoms are intended.

(5), p. 389.—The use of this term, "*great and small*," clearly shows that the period of the seventh trumpet is the time of the second judgment, at which period, also, the "*great and small*" stand before God. This trumpet finishes its blast with a second revolution: and that second revolution is

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evidently the second judgment; the earthquake overwhelming the enemies of Israel, viz. Gog and Magog.

(6), p. 390.—Michael is the symbol which, I conceive, determines this interpretation. That prince is clearly the angel predicted by Daniel as standing up in the last day on behalf of the people of Israel; and at that period are those who rise from the dust of the Roman earth to rule the kingdom for ever, and to shine also as stars in the spiritual empire. One period of warfare only is predicted by Daniel, and one only by St. John. It is evident, from innumerable symbols, that the kingdom of Christ is first to be established universally in the Western Roman Empire; and it is on the occasion of this conflict that "*Satan*" is ejected from its bounds. In the history of the church of Thyatira, those who overcome are said not to have known "*the depths of Satan;*" and Jezebel, its chief tyrant, has, I think, appeared as the Papal harlot. These connecting links show that the victory of Michael is on behalf of the people of Israel, and that their dominion is to be asserted over the Papal kingdom, as well as the Turkish empire.

(7), p. 392.—It is worthy of notice, that the prophetic account of this empire closes with the same admonition as to the church of Thyatira: and, as no man can doubt that the prophecy refers to the Western Empire, it is obvious that the reference is to that particular church, which, of all the seven churches, only contains any symbols which correspond with those of the Papal harlot.

(8), p. 394.—The explanation of this term, "woman," is to be sought, I conceive, only in the Apocalypse; and none are mentioned, but the Papal harlot, who is the "mother of harlots," and "Jezebel," who commits fornication, and is the mother of children. These women clearly denote churches; and it is the communion of such churches, that these sealed of the tribes of Israel are commended for avoiding.

(9), p. 394.—"The midst of heaven" is a symbol of a remarkable nature, but, doubtless, has a distinct meaning. It may either intend Macedonia, as situate between

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the Eastern and the Western Roman Empires, which are the heaven and earth of the tyrannical empire; or it may intend England, as being, I conceive, the purest of all the kingdoms of that empire, and approximating most closely in her faith to the great truths of Heaven. England, by her Bible institutions, is making known to the world the great truth of that eternal kingdom which is finally to be established; and, as the knowledge of that Word increases, no doubt, I conceive, exists, that the cause of Israel will prevail, and be advocated by all nations. But though I am convinced that England, by her Bible institutions, is the mean of propagating those truths which are essential to the progress of the Divine cause, yet does the Gospel of the kingdom relate to the kingdom of Israel or of Christ: and I think it evident, that the rough work of establishing that kingdom is committed to the new kingdom of Macedonia. This phrase, *the midst of heaven*, occurs also after the sounding of the fourth trumpet, and evidently relates to the Eastern Empire: the Greek states seem, therefore, also intended on that occasion, in which the metropolis of the Eastern Empire was and is still situate. It is obvious that as the first four trumpets affect the West, any part of that empire is excluded from the prophecy of chap. viii. 13: and as the woes of the fifth and sixth trumpets are woes on the Greek Empire, the Macedonian or Greek states seem to be the scene of the angel's flight. After the Papal apostasy had risen in the West, the Greek church of that time must be considered the purest of those then existing, and seems described by the heaven of that prophecy. If that church again revive in purity, as I imagine it will, not only from its locality, but from its present faith, it may again deserve the appropriation of the symbol.

(10), p. 395.—The term "*dead*" is a word that may be interpreted variously. I have considered it as applicable to the people of Israel; and probably refers, and is to be taken in connection with the reaping-time, which immediately follows. The prophecy of Ezekiel evidently relates to their coming up out of their *graves*, or being gathered from the nations; and as, in the Apocalypse, those *dead* who die in

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the Lord are said to rest from their labours, and their patient expectation is rewarded, this portion of the prophecy corresponds with the prediction of Daniel, that "they cease to be scattered." There is, however, a call given to those connected with the Papal harlot, to "come out of her, that they partake not of her sins, and receive not of her plagues;" and her symbolical appellative is "death:" the *dead* may therefore mean her adherents, who refuse her communion, and die unto the Lord; but, even on this, a question may arise, whether the call may not intend the people of Israel, who are to be gathered together from amongst the Papal and all the Roman states, which is an event unquestionably predicted in many other prophecies. It may be observed, that "their works" are an internal token, which seems to connect this prophecy with the faithful of the church of Thyatira; *their works* also being mentioned twice, and a reward promised. Probably Jews and faithful Romans are intended, united, as they evidently are, after the persecution predicted, chap. xv. 2, 3, in singing the song of Moses and the song of the Lamb.

(11), p. 398.—"A noisome and grievous sore," is the expression employed. In what it may consist, is difficult to conjecture; but I think it unquestionable that the new kingdom of Israel obtains its establishment at this time, and must become the rival, and finally the ascendant, in church and state, of all the tyrannical empires. I have supposed it to denote the possession of Jerusalem by the Jewish nation, and the exclusion of all competitors from its dominion. Nor can I conceive an event more likely to fill the Roman kingdom with terror, as a presentiment of what is about to come to pass: and this may be what is expressed by the evangelist, "the sea and the waves roaring, men's hearts failing them for fear, and for looking after the things which are next coming upon the earth."

(12), p. 398.—The "men" are the symbol employed, and are to be considered in connection with the other symbol, "the sun." Upon mature consideration, it appears that the power is given, not to "the sun" to scorch men with fire, but to the angel who had power over fire,

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and is the agent, as in the other instances, of inflicting the plagues. *The sun* is the sovereignty of the Western Roman Empire; and *the "men"* are, I imagine, the ten kings. They are not destroyed, but desolated, on this occasion; because they are afterwards found in battle, and their power is then annihilated.

(13), p. 399.—The fifth vial has one symbol, which, I think, determines its character: "they gnawed *their tongues* for pain, and *blasphemed* the God of heaven, because of their pains and their sores." Their sores must be of the same kind as that which attended the first vial; the loss of dominion and authority, which fell upon them "that had *the mark* of the beast, and *worshipped* his image:" but *their tongues* more expressly decide that the vial is poured out on the priests of the Papal kingdom, which are the tongues of that great mouth given to the beast, by which it spake *blasphemies* on the rise of the beast. Though it may be supposed that the Papal kingdom, as it respects its tyrannical sovereignty, has been previously destroyed; yet the final dissolution of the great Papal city of Babylon takes place even after the battle of Armageddon, which synchronises with the seventh vial: all the preceding vials are so many preparatory measures for the final destruction of the tyrannical empire in church and state; and the fifth vial seems to be one of those measures inflicted on the Papal chiefs, as the second, third, and fourth, are on the people, the armies, and the sovereign authority.

(14), p. 402.—Power is the symbol of Babylon, and strength the symbol of Rome; but as the Papal harlot is symbolized as Great Babylon, and the prophecy refers to the kings of the Western empire, the symbol of *power* seems to be retained in this, as well as many other parts of the Apocalypse, as describing spiritual Babylon, though properly belonging to the church of the territory of Babylon.

(15), p. 403.—"I heard another voice from heaven," which said, "Come out of her, my people." This voice is evidently different from that of the great Personage which

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came down from heaven, whose glory lightened the earth. He who finally comes is God; and that voice which proceeds from heaven is undoubtedly the voice of God. It proves, I think, that He who comes to establish the empire, and to punish the Papal harlot, is the precursor of the "Son of man," and is either Elijah, or the personage typified by him, who is to precede the rise of the "Sun of righteousness."

(16), p. 404.—This difficult portion of the Apocalypse is, I think, only to be understood by the symbols: and these particular symbols having been explained as relative to the kingdoms, has supplied a key, which I think determines their sense; "the precious stones and pearls" not having before occurred, except in the history of the Papal harlot; and, being symbols of the New Jerusalem, or the last universal empire, show the pretensions of the harlot, who has always boasted of her title of "Holy Catholic," or universal "Church." Some of the symbols are difficult to apply to particular kingdoms, but are evidently to be referred to every part of the world where she has extended her empire. I have no doubt, however, that the prophecy of Ezekiel concerning Tyre, predicts the downfall of the Papal kingdom; and that every country intended by those symbols might be precisely fixed, and the prophecy applied to them. But, from a similar prophecy, may, I think, be determined the symbol of England also; for if the prediction of Tyre bear the marks of the present day, so must it be inferred that the prophecy of Zidon has also its respective character, and to my mind denotes the British Isles.

(17), p. 405.—"Took up a stone like a great mill-stone." A mill-stone is used for grinding corn; and the reference is, to the providing spiritual instruction for the people, to which the Papal harlot pretended. The same symbol is employed by Christ himself, when predicting the events of the last day; as, two women grinding at the mill, "one shall be taken, and the other left." "The stone" is evidently the stone cut out of the mountain "without hands," and is the kingdom of Israel. Being thrown into the sea, which denotes the Western empire, and, at the same time, declared

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to be a sign of the destruction of the Papal harlot, it clearly establishes, I conceive, that the Papal kingdom is to be subverted, either by or on behalf of the people of Israel.

(18), p. 405.—It is of great importance to notice the particular expressions, as they serve to mark the time, and distinguish the synchronisms of the several prophecies. It is evident that the same event is referred to, chap. xiv. 2—4, and xv. 2; and it will be observed that, on this occasion also, the same songs of praise arise: but they ascend, because of the judgment of the great whore, who had corrupted the earth with her fornications; but this is celebrated also, chap. v. 8, for then also are the harps sounded, and *the new song* also ascends; and it takes place after the Lamb is returned from his Roman warfare. Every point determines the period of the first scene in the heavens.

(19), p. 406.—This statement of the great multitude seems perfectly to accord with *Rev.* vii. 9, and decides also the synchronism of this part of the Apocalypse with the great multitude collected from amongst the nations of the Roman earth after the 144,000 of the tribes of Israel are sealed. But it is equally obvious that the same great multitude are also represented, chap. v. 13; and the same difference of events between the hymns of praise, and the voices of the great multitude, is to be distinguished in these several places.

(20), p. 411.—It is certain, I conceive, that this remarkable promise, "I will be his God, and he shall be my Son," is a promise made specially to the people of Israel. Though believers of every age and nation will, undoubtedly, partake of the fulness of the blessings; yet, as in all other prophecies, the promise is exclusively applied to the seed of Abraham, so must it be understood in this. Christians will doubtless be blessed with faithful Abraham, but it will be as branches grafted into the vine of Israel; which tree is only to be exalted in the future day, *and blossom, and bud, and fill the face of the world with fruit.*

(21), p. 411.—This token of a *jasper-stone* determines, I presume, the synchronism of the rise of the kingdom of

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Israel, with the first scene in the heavens; when he who sits upon the throne, or in the city of Jerusalem, where the kingdom is first to be established, is described likewise as a jasper-stone; the token of which is, "flames of fire," and denotes war. The stone is a symbol also of the kingdom of Israel.

(*22*), p. 411.—*The gates* denote the sovereignties of the nations; as must be understood of the gates of brass, and gates of hell. The gate was considered the place where judgment was to be administered by the Sovereign Ruler, and, as it was in ancient times, administered by the kings of Israel; and is to be so received, I imagine, as it respects the gates of the New Jerusalem.

(*23*), p. 414.—It has, I conceive, been clearly established, that the angel who attends St. John, is the Macedonian representative, if the marks which distinguish him are compared with those of the nuncius which attends the prophet Ezekiel. It has also, I think, appeared, that the power which is to commence the work of destruction is the Macedonian kingdom: but as it is certain that the agent who precedes the second coming of Christ is to be the prophet Elijah, it is clear to my mind that the angel, or representative, who addresses St. John, is the prophet Elijah; and that when he again appears, it will be at the head of the Macedonian kingdom, in behalf of his people Israel. It is remarkable, not only that he addresses St. John as his "*fellow-servant*, but as of *his brethren the prophets*:" and as there is evidently a distinction in these terms, they must, I think, be received as a declaration that he was not only of the nation of Israel, as well as St. John, but a prophet also, like that beloved apostle; and, from the other marks, appears to be none other than the prophet Elijah, who once before appeared, on the mount of transfiguration, discoursing with the Saviour concerning the affairs of his kingdom.

THE END.

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